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CHEERING VIEWS

OF

MAN AND PROVIDENCE,

DRAWN FROM A

CONSIDERATION

OF THE

ORIGIN, USES, AND REMEDIES

OF EVIL.

By WARREN BURTON.

BOSTON:
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PREFACE.

THE following work proposes to embrace only the few more distinct principles from which arises the unhappiness of mankind. These are not followed out into all their minute consequences, nor perhaps into all their important ones. It is trusted however that the explanations are sufficiently numerous and extended to excite a confidence in the candid reader that the most thorough inquiry into the subject would lead to nothing but a confirmation and expansion of the same cheering views.

The reader is supposed to be a believer in the great dispensations recorded in the Scriptures. The process of proving their

miraculous character would have swelled the work to an inconvenient size. It is hoped however that those who entertain honest doubts will find in these views so manifest a harmony between miraculous providence and nature, as to induce them to a candid and thorough inquiry into the credibility of the sacred writings.

The author deems it proper to premise that the following views are peculiarly his own. They belong, as a whole, to no sect, although parts may perhaps be received by several. Are any portions of them therefore looked upon as pernicious heresies, let them cast no odium on the religious denomination to which the author may be supposed to belong.

Another remark he would make, not vainly, but humbly, and for the promotion of good. These views are derived in but a very small degree from the writings of others.

They are mostly the result of solitary and independent thinking. They have come into his mind, thought by thought, through the slow process of philosophical suggestion. The chapters on Resentment, Idolatry, and the Mosaic dispensation, are the chief exceptions. It is not meant however that there were not principles derived from others to begin with, as starting points to the unassisted and forthgoing mind. This is said not for boasting, by any means, but that the opinions here presented may be viewed in their proper light. Were they supposed to be old doctrines picked up from others and merely arranged and worded anew, a hasty glance at them might be deemed by the prejudiced sufficient. By announcing that they are new and fresh, from a new and fresh mind, the impartial lover of truth will perceive that they are worthy of more particular consideration. For granting them to have been broached years or centu-

ries ago, if another, afterward, comes to the same conclusions by his own independent reasonings, there is greater probability of their being true, since at least two witnesses, separated and unknown to each other, bear concurrent testimony.

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ERRATA.

Page 19, line 9 from bottom, for *actually*, read *actively*.
" 26, " 9 from bottom, for *terms*, read *terrors*.
" 52, in the title of the chapter, for *of*, read *or*.
" 57, line 12 from bottom, for *natives*, read *nations*.
" 61, " 4 from top, for *all*, read *far*.
" 69, " 12 from top, for *come*, read *came*.
" 99, " 7 from bottom, for *longest*, read *largest*.
" 106, " 12 from top, for *sentiments*, read *sentiment*.
" 120, " 13 from top, for *that*, read *than*.
" 122, " 13 from top, for *effect*, read *affect*.
" 147, " 12 from bottom, for *close*, read *cease*.
" 160, " 6 from top, for *cause*, read *course*.
" 196, " 7 from bottom, for *had*, read *have*.
" 237, " 13 from bottom, for *more*, read *now*.
" 245, " 3 from bottom, for *but* read *or*.

CHEERING VIEWS

OF

MAN AND PROVIDENCE.

CHAPTER I.

COMMON COMPLAINTS RESPECTING THE EVILS OF OUR LOT.— MORE CHEERING VIEWS DESIRABLE AND POSSIBLE.

How happy, how excellent, how glorious a creature would be man, were it not for the evil of his condition. As it is, what a miserable being from his first to his last day on earth! Such is a common sentiment if not a common complaint. Our earliest voices are the cries of pain, our first steps totter on the brink of danger, and throughout life, if we are not suffering present and positive pain, we are liable to its visitation at every season and every step.

In the first place, there is the necessity of food, an ever-pressing and inexorable cause

of evil; we must have food or we suffer the uncomfortableness of hunger, and even the agony of starvation to death.

Next we must have raiment and shelter or be miserable without them. Thousands at this moment are racking their frames to the point of exhaustion and harm, to prevent the still greater suffering of hungry and shivering nature. And nevertheless, how many with all their efforts must go hungry and shivering still.

Then we are liable to wounds and disease, and accompanying pain. We are thrown from a carriage, or but slip on the ice, and we bruise our flesh or break a limb. We are exposed to innumerable subtile influences stealing from the surrounding elements to weaken our frames, sadden our spirits, and perhaps even to prostrate us with distressing disease.

Again, there are pains of mind which seem, in a measure, independent of the body. There is the unhappiness of ungratified desire. We ache, if it may be so said of the mind, we ache for some convenience or luxury, for riches, for office, for honor, and, take

our lives through, for millions of things which we cannot easily obtain, and do not absolutely need. Then there is fear palsying, and grief dissolving us at times.

We moreover kindle with anger, and burn with hatred, although at the same time we are a fire and a torment to ourselves.

Still further, notwithstanding we so repine at our lot, we seem to seek the very evil we fly from. We plunge into excesses although at the same time aware that we plunge into wretchedness and perhaps ruin.

But this is not the worst. Man is not careless of his own good merely, he is reckless of the rights and the peace of others. He defrauds, and steals, and robs. He is often a bitter enemy, when no lucre is to be gained, or necessity supplied. Then come the stingings of conscience, and perhaps the ceaseless gnawings of remorse.

Finally, this series of earthly miseries is consummated by death, who, with the same inexorable dart, slays his particular victim and inflicts agonizing and slow healing wounds on the bystanders whom he permits still to continue, though not to escape. Death

the king of all the terrors, not only because he comes with disease, and pain, and dissolution in his train, but because he delivers the shrinking soul to the uncertainties of the invisible world, where torments may await it, which shall make all the miseries of the longest life here, seem in the retrospect but a momentary pang.

Such are the principal evils with which poor human nature is afflicted. Could all the groans and sighs which they have occasioned, and are occasioning, be gathered into one torrent of sound and one gust of breath, they would be like the roar of all the waters, like the rush of all the winds. And this mighty utterance from all the past and all the present, is but a feeble expression of the pain which flesh and spirit have endured.

Now the question is, and always has been, what is the origin of these evils? From what peculiar circumstance or through what intelligent agent came they into the world? Who has not thought and doubted and perplexed himself on the subject? And it is an additional item in the sum of human misery, that this question is still to the majority one

of uncertainty and darkness. For in consequence of difference of opinion thereon, and upon the divine dispensations connected therewith, man is at variance with man. One will not worship the common author of being and blessing under the same roof with another. There is a strife of words and a bitterness of hearts. Communities are thrown into discord, neighbor is severed from neighbor, and connexions who have been dearest to each other grow cold and suspicious — all because they cannot agree concerning the origin, the tendencies, and the remedies of evil, and inferior points belonging to these topics.

How important then is the truth — important, so that doubt and gloom may depart from individual minds, and religious divisions and angry controversy may cease from society at large; and still more important, inasmuch as the causes of evil and the whole philosophy of the subject being understood, we shall be better able to diminish it in the world and be more easily resigned to what must inevitably remain.

Is it impossible to arrive at the truth? Is it at all likely that what so intimately concerns

human welfare should lie beyond our grasp? We may certainly derive encouragement from the results of inquiry on other subjects, once shrouded in darkness and deemed past finding out. How many phenomena of nature, once mysterious and awful, are now as clearly understood by the studious inquirer as that the dropping rain comes down from the clouds. Eclipses, comets, lightning and thunder are no longer menaces from powers of evil, or miraculous warnings from offended or merciful Heaven. Indeed, so many of the operations and appearances in nature are clearly accounted for, that all, whatever they may be, are attributed by civilized and intelligent man to arrangements established by the benevolent Creator, and are believed to proceed on regular and fixed principles, admirably adapted to the purposes for which the material creation was designed. But was not the material creation, this world and its appurtenances especially, intended for man among other beings, and is it not rational to suppose that his nature and condition and all the circumstances connected therewith, depend on regular and fixed principles likewise,—principles beautifully adapted

to the purposes for which man was created? Can it be that he is inferior to the unthinking, unfeeling machine contrived for his use? Can it be that the Infinite in wisdom and power failed in his last and crowning fabric from the dust — failed in him to whose dominion he committed all his other works upon earth? May we not hope that evil, when it shall be clearly understood, will declare the workmanship and glory of God with an eloquence as convincing and divine as that with which the harmonious orbs of heaven declare the same? In the following pages I trust that some approaches have been made towards so desirable a knowledge. Reader, one thing I request of you, — it is for your own good more than mine, — I request you to peruse what follows with the candor, if not the affectionate interest, with which you would peruse the writings of a very dear friend. Do so, and I doubt not that you will find many if not all these views to be not only cheering but true. At least, your benevolent heart will find one new pleasure, that of knowing that a fellow wanderer in this vale of tears believes those tears to be the fertilizing dews of the soul's morning, and all radiant with the rising light of Love Divine.

CHAPTER II.

HAPPINESS. — GENERAL LAWS BY WHICH IT IS PRODUCED. — CHANGEABLENESS OF MATTER A SOURCE OF EVIL.

In commencing our inquiry let us just glance at the bright side of things. Let us briefly consider the happiness that is in the world. In the first place, however, what is happiness? It consists in pleasurable sensations, thoughts and emotions. If this be a correct definition, there is surely a vast amount of it continually taking place. How incalculable the sum of pleasurable sensation daily experienced from the flavors of food. Then there are pleasant sounds for the ear; and in the harmonious melodies of music it delights at times in a peculiar paradise of its own. The eye also has its pleasures; for this there are colors, forms and movements, beauty, grace, magnificence and grandeur. These, however, belong rather to the mind than to the mere sense. We will now note some of the enjoyments of man's nobler nature, for in these, human happiness principally consists.

First, there are the entertainments of knowledge, various, boundless and uncloying. All the properties, operations, laws and uses of nature; the many events in the history of nations, and of individuals; poetry and fiction, and all the wide field of literature; the millions of things which human invention and skill have wrought out of matter; these are sources of agreeable thought both as presented to the curiosity at first, and as the subjects of remembrance.

Secondly, there is satisfaction in feeling an increasing power and celerity of accomplishment in intellectual pursuits; in feeling hitherto dormant energies waking to life and glowing with the intensity of successful action. There is an exceeding delight in the consciousness of progress in the world of thought. As we rise higher and higher, and look down upon what we were, and upward to heights we are more nearly approaching, there is not only a delight, the soul swells with triumphant joy.

Next, there are the benevolent affections. What felicity is embraced in the idea of home. Husband, wife, parents, children, brothers, sisters, — beyond all number and all price are

the sweet emotions which bless this circle of kindred. There are moreover, the pleasures of particular friendship, and of intercourse with neighborhood and society in general. There is the enthusiasm for native land, and lastly that pleasing expansion of the heart which embraces in one brotherhood the whole family of man.

Again, there is a happiness still higher, that which arises from exercising the faculties, and applying the stores of knowledge to practice for the good of those who call forth and reciprocate these amiable affections. In doing this cold thought kindles with the soul of feeling, the powers of action glow with added life. Contemplate the relative, friend, patriot, philanthropist, giving forth good, and receiving in return love, esteem, and grateful veneration, and we cannot but admire this beautiful unison of the intellect and heart; we behold a semblance of the beneficence and the blessedness of the Creator himself. Still farther, if the benefactor we have in view connects the Infinite Father with all he does and enjoys, feels that he is embosomed in an all-cherishing Providence, and adores, loves and rejoices as

he receives and confides, then we have the highest example of human felicity on earth.

Another circumstance to be considered is the progressive character of mankind. Look abroad over the civilized world. We see cultured grounds, pictured landscapes, neat abodes, superb edifices; we see conveniences, elegances, refinements, the productions of a thousand arts. There are immense treasures for the understanding, the imagination and the heart collected into cabinets and libraries. There are seminaries of learning, and unnumbered institutions for good. There are the facilities of communication through countries and across oceans, by which commodities and intelligence are exchanged between man and man, nation and nation, and the traveller passes from end to end of the earth in his peculiar pursuits. All this vast amount of advantages are a contribution to the human capacity for enjoyment. And could we number and estimate all the pleasurable sensations, thoughts and emotions that vibrate, glow and thrill through the millions by means of these, what a spectacle of felicity would it be.

How different the condition of the uncivilized portion of our race. To exchange all that we possess and enjoy for the ignorance, the emptiness, the degradation of savage life, would be like reducing this great, rich globe to the diminutiveness and poverty of a particle.

Now the progressive character of mankind is exemplified by the fact that civilized nations have arisen to the vast resources above described, from the destitution of barbarism. The time was when civilization and its happiness did not exist. The early generations of our species were in a state of ignorant infancy. The primitive earth was an unused, unenjoyed wilderness of rude materials. Could primeval man have been at once gifted with a miraculous view of all that is now developed, possessed and enjoyed, what would have been his astonishment? What again would be that of the majority with us, could they distinctly comprehend all our natures are capable of, and are probably destined to, even in this place of being?

We have thus but glanced at the happiness already in the world, and the progressiveness of the human condition. We have perhaps omit-

ted some important particulars or illustrations which might have been adduced. I trust, however, that sufficient has been said for our purpose. The intelligent will not dispute the truth of what has been asserted.

I would now direct attention to another important fact. Happiness is produced by an admirably contrived constitution of things; by a nice adaptation of the capacities of man to nature around, and of nature around to the capacities of man. Indeed the whole universe of matter and of mind, as far as we know, is a universe of contrivances, of adjustments of means to bring about valuable ends.

Now so far as it shall appear that evil as well as good is the inevitable result of this great arrangement of things, we must impute it to the will of the Creator, unless we admit a necessity to which he himself was obliged to submit.

But still farther, so far as it shall appear that besides the consequence of these general arrangements, evil is the occasion of exceeding good, is indeed the particular means without which the happiness above considered would not have been, constituted as things are, so

far all the rational and candid must allow that evil is one of the great contrivances of the universe, one of the wise appointments of the Creator to accomplish his benevolent designs.

Lastly, so far as it shall appear that evil will gradually pass away by divinely established and surely operating means, so as to leave the good unmixed with the evil, a good unspeakably more valuable and glorious from the painful means by which it was effected, so far again there will be additional and incontestable evidence that evil has its origin with the Creator, that he designed it together with other things in the beginning, and that indeed it is only another name for good.

Such are the premises from which I would proceed in this investigation. I now invite the reader to accompany me with all possible candor, in the inquiry how far evil may result from general laws, and how far moreover it is the especial means to important ends in the great plan of creation.

Please now to consider one particular law or principle in the great constitution of things, from which certain evils manifestly proceed. This principle is the changeableness of matter,

or the capacity of passing from one state to another. One portion of matter, operating on another portion, changes its form, position, texture, and in many instances its whole apparent character. Were it not so we could in no way use the materials around us. Were not substances changeable by fire, steel, fluids, and many other means, we could not provide food, clothing, houses, furniture, or avail ourselves of any of the useful and elegant arts. Without this property the processes of nature could not go on. The elements could not be alternately separated and combined in annual vegetation; in a word, all nature would be useless without it.

Now let it be observed that in consequence of this changeableness certain effects are liable to happen, and will sometimes inevitably occur, to the loss of those for whose benefit matter was indued with this important property. In other words the good must be accompanied by an evil. The gradual decay, and still more the accidental destruction of property, are generally considered an evil; as thereby we are deprived of the means of comfort and enjoyment.

In consequence of the same changeableness by which goods of all kinds are wrought out of matter, they are liable to be destroyed. In the first place, they will gradually wear out, and need repair, and at length will become altogether unfit for use. These things are liable to injury, also, from the ordinary operations and occasional influences of nature. The rain that revives the withering pasture, will damage the reaped and exposed harvest. The exceeding cold and damps of weather or climate will cause substances to decay, and produce destructive changes in numberless things useful to man. Again, powerful liquids and gases are often in circulation which corrode and dissolve objects exposed to their contact. Many valuable articles, moreover, will be bruised or shattered by a blow or fall, and very few or perhaps none can resist the power of fire. Indeed the countless multitude of things, and the whole collective mass of matter on the surface of the earth, are continually undergoing changes more or less rapidly, in consequence of the necessary qualities and processes of nature. The very adamant cannot resist the gradual wear of the

subtile elements, or stand a moment against convulsions that at times rend portions of the globe.

From the foregoing examples, we cannot but perceive that the gradual decay, partial injury, and total destruction of things useful to man, eventually arise from a wise and benevolent constitution of things. It must be so, unless the Creator miraculously interposes to save. That such interposition would not be for good, must be sufficiently evident to every reflecting mind.

But this evil is not without its uses. A little consideration will show that in some instances at least, the decay and destruction of property is productive of good.

In consequence of the perishableness of houses, furniture, and various implements of business, new ones must be constituted in their place, and thereby men are induced to adopt the numerous improvements that have been made by the gradual progress of science and art. Indeed, when we consider how the heart cleaves to things long possessed, and especially to whatever comes down from honored ancestry, and moreover, how averse man

is to anxious thought and painful toil, we may safely say that were it not for the destructibility of property, art and science would scarcely have progressed at all.

I have considered this evil first in order, because the explanation of it leads us to perceive from what particular constitution of things proceeds a far more fearful evil, the destructibility of the most dear of all earthly possessions, man's own body.

CHAPTER III.

NECESSITY OF FOOD, RAIMENT AND SHELTER. — LIABILITY TO WOUNDS, DISEASE AND DEATH.

We must have food at oft returning periods or we perish away; we must also have raiment and shelter or be subject to injury. We are liable to wounds, disease, and to death at any time, and at last dissolution must certainly be our lot.

This perishableness of our bodies is viewed as an evil in itself, as thereby our faculties are impaired by which we receive good, or by which we actually go forth in pursuit of it. But it is particularly considered an evil, inasmuch as it is generally attended by pain of various degrees, from slight uneasiness to excruciating agony.

The question now is, whence comes this frailty of the human frame?

The answer is very clear. We find it in the circumstance that our bodies are constituted of matter, of those elements which are li-

able to change from innumerable influences. Our bodies are of course subject to the laws of matter. The circumstance that a portion of substance is taken from nature around, and formed into an animal frame, does not divest this substance of its essential properties. Our bodies, therefore, are liable to injury and dissolution precisely the same as other objects in nature. Use will wear out, cold and damp will harm, powerful liquids and gases will decompose, a blow or fall will bruise or shatter, and fire will consume our bodily frames, in common with the rest of the material creation.

Let us now particularly consider how the necessity of food arises from the changeableness of matter.

All machines will gradually wear out. They necessarily lose a portion of their substance by the friction of the several parts upon each other; and the wear will be in proportion to the constancy and violence of use, and the delicacy of formation. Now how few machines are in such constant and violent use as the human body. And then how delicate and complicated its organization. Suppose an artist could con-

struct anything with the tenth or the hundredth part of the nicety, how soon would it wear out, and entirely fail. Is the human machine to be an exception to the rest of nature? The very circumstance that so admirably fits it for the use of the living soul within, that is, its delicate and complicated organization — this very circumstance occasions a continual and most rapid waste of the materials composing the system, so that it would very soon decay beyond recovery, were there not the means of frequent and prompt repair. This means of repair is the food which costs so much trouble to procure. By this, as the unstable particles pass away, new particles are furnished for their place, so that instead of speedy dissolution, as would otherwise be the case, the minute and perishable mechanism may continue for many years.

The same necessity is imposed upon the whole animate creation. Indeed the vegetable world is subjected to the same. The plants and the trees must receive nutriment through adapted organs, or perish likewise before answering their appointed end.

Again, the necessity of raiment and shelter

proceeds from the same general principle. In consequence of important laws of our globe, we must have cold and damps. These will affect other bodies to their injury, and of course must affect the human body likewise, and this more severely in proportion to the tenderness of its constitution. It must be clothed and housed therefore, or inevitably suffer under the severities of climate and weather to which it must otherwise be exposed.

Still further, it is evident that disease and wounds are unavoidably incident to the material frame. If one kind of substance is more soft and flexible than another, to fit it for its peculiar use, then a greater liability to injury from external causes is the certain consequence. And who wonders or complains that gauze will not endure like leather, or a watch bear violence like a steam engine? Then let no one wonder or complain that the delicate system of man is liable to disorder. In the course of the various operations and influences of nature, the many avocations and enterprises of life, the human frame must occasionally receive injuries, unless prevented by a special interposition of Providence. And

the weakest intellect may perceive what confusion in the world, what rashness and indolence in man would be the consequence, were he to be saved by miracle whenever in danger. We are to use powers of our own to preserve both our bodies and external possessions from harm. These powers are in general adequate to this end. Out of the many millions inhabiting the world, and moving round it under innumerable exposures, how few comparatively do not possess soundness and health; at least, how few would not, did they follow the dictates of nature and reason. If they choose to rush upon harm and ruin, of course harm and ruin will not escape out of their way. However, as man is ignorant of the future, and of many causes that exist in nature, and is limited in power, evils will often arise which he cannot possibly prevent. But it is certainly better that he should run the risk of these, than not enjoy all the benefits resulting from the properties of nature around him; or rather, than not exist at all, as would probably be the alternative, at least unless the whole constitution of man and of matter were different from what it is now.

Finally, we cannot but perceive that death also must result from the same principle of changeableness in matter; and that we are liable to it from innumerable accidents, and that we must unreprievably come to it at last. It may be well however to illustrate this topic at greater length.

In the first place, what is death? It is the disorganization of organized bodies, to that degree which renders them altogether incapable of those functions which they were intended to perform.

A watch with dislocated wheels is stopped; it can no longer keep time; it has come to its death. Just so with the animal time-piece whose pulses tell the moments. Disorder the machinery of this to a certain extent, and it will pulsate the moments no longer; it is dead.

Let us see now, how naturally and inevitably certain circumstances produce the effect of death.

The lack of necessary sustenance will deprive the human system of the powers of life and action, as any machine will sooner go to destruction if not seasonably repaired. As injuries will sometimes happen to the things

of art beyond all remedy, and to the plants and the trees beyond nature's restorative powers, so also the same will sometimes befall the human frame to a degree beyond all but miraculous recovery.

Lastly, all human contrivances will at length wear out by use, notwithstanding the utmost care and skill. All the inanimate organizations of nature will in time change their texture and forms, in consequence of their inherent mutability. Trees that defy the storms of ages must at length fall to the ground, if not by violence, by subtile and gradual changes around and within them. Must not the human organization, therefore, formed from like materials, be subjected to the same instability? Let man be smitten with no wound or disease, and in spite of all nourishment, medicine and care, his substance will at length pass away. The functions of life will cease, and his body like all nature around, will enter into new combinations of a different character.

Thus happens death to man. It is no mystery, unless it be a mystery that the grass withers, the trees decay, and the very mountains change their forms and come to nought.

CHAPTER IV.

USE OF BODILY PAIN.

We are now prepared to consider pain, the almost invariable attendant on bodily wants and disorders. It is this which causes them to be particularly felt as evils. Without it they would be evils no otherwise than as impairing the faculties, and preventing the proper exercise of them in the acquisition of good.

Take away pain, and from what a burden of sighs and groans would the ear be relieved, and how would danger lose its most appalling terms. Let the use of this principle, however, be clearly apprehended, and no one would be willing to part with it from his nature, however intolerable it is liable to be. He would sooner sink from millions of wealth, and the pinnacle of station, to utter indigence and obscurity, than become insensible to pain. All hold health and life to be the first of blessings. If so, then they should hold pain to be a blessing

likewise. For without this, health and life would be in a thousand fold more danger, and at best, but of short continuance, as a few illustrations will sufficiently prove.

In the first place, the most imperious of all necessities, that of food, would oftentimes bring the body to decay and dissolution, were it not for the pain of hunger. This causes the infant to cry for the nourishment which otherwise the busy or careless nurse would not so promptly supply. Without this, with all the aid of reason, many would very irregularly and imperfectly take the sustenance they so frequently need. And there are frequent occasions when most would be slow to repair the necessary waste were it not for its warning.

Again, mankind are urged to provide necessary raiment and shelter by the same effectual means. Where would ten thousand of the destitute be, did not the aching nerves compel them to this exertion? Were it not for the pain of cold, even the plentifully supplied would often wrap themselves too slightly, and stay from necessary warmth too long.

There are still more striking illustrations from many other circumstances incident to our nature.

Should our bed take fire during the sleep of night we should become ashes together with it, were it not for pain rousing us to escape. How should we be apprised of internal diseases, subtly stealing their way until too late, were it not for this principle of alarm? Wounds would often be neglected by the ignorant and the careless too long, were they not in this way quickened to attention and remedies. How often would accidents prove fatal to infancy, indeed how many would be early cut off, did not the cry of pain attract aid to the helpless sufferer. For instance, a child might mangle himself with a knife, or any other sharp instrument left in his way, or suffer his limbs to consume in the fire without knowledge of his danger, were it not for this accompaniment of the injury. How frequent are the occasions of absorbing business or amusement, in which we might wear out our frames beyond recovery, did not painful fatigue force us to rest and refreshment.

Again, were it not for the check of uneasiness or the scourge of severe pain, what sensualists should we become; how neglect the more delicate and nobler enjoyments, in the

more gross and seductive pleasures of the palate. How seldom would the dissolute man stop short of destruction, did not nature thus cry out to him to desist. This example of excess in the animal gratifications very strikingly shows the importance of pain. More disorders of the human system probably arise from such excess than from any other cause, and perhaps than from all other causes put together. Consider the richness, the variety and the abundance of things provided by nature for the palate; consider, moreover, how infinitely flavors are multiplied and made tempting by art, and how ingredients are rendered still more pernicious by the cookery that produces these flavors — consider these facts, and it will be perceived how unspeakably disorders would increase, and destruction be hastened, were it not for the admonitions, the terrors, the stern compulsion of pain.

This principle is of use not only to inform of present danger, but also to prevent the danger which we might otherwise bring upon ourselves. Without pain wounds and sickness would be feared only as destructive of our power of life and action, and would be of easy

endurance; with it they are dreadful to anticipation, and we shrink back and are saved, when appetite and passion might impel us to dare them.

To conclude this topic, look abroad through the world, and back through past ages; how much infirmity there is, and has been, which might have been avoided had this warning of nature received timely attention. How, notwithstanding accumulated distresses, thousands persevere in destructive courses till premature death. Now if with pain so many rush to the brink of the fatal precipice, in fact, so many over it, who can calculate the self-destruction that would ensue, were it not for this vigilant sentinel, this stern commandant stationed in the frail body by Providence? Indeed, suppose man to be constituted precisely as he is now, with the single exception of pain, and no miraculous interposition supplying its place, and we can conceive of no possible means for the preservation of life. Our race could not have continued. The earth would soon have become as unpeopled and wild as before its mold was shaped into the form of man.

To me this principle is one of the most

striking tokens in all nature, of the wise beneficence of God. And should we be grateful for the almighty arm, or commissioned angel that might warn us of danger, or snatch us from destruction, then should we be grateful for that servant of mercy which is far better suited to our nature and condition, than would be warnings or rescue by miraculous means.

CHAPTER V.

USE OF THE BODILY WANTS.

From the preceding explanations I think it must be plain to all that physical evil is the necessary consequence of those general arrangements in creation, established for good. Let us now see if this evil may not be of some use in this mighty fabric of means and ends. I think it will be found that the bodily wants are the great main spring of human affairs. They are to the complex machinery of human nature as the stream to the mill, the steam to the engine, or the wind to the canvas on the water. Man would not keep in motion, and proceed in his destined course without them.

Take for a first illustration what may be deemed by many too trifling a circumstance for notice here; but there are multitudes who daily experience that such a trifle is not without power. The luxurious and the literary, if not others, are much inclined to give way to

that drowsy spell which deadens the faculties on the first waking in the morning. But the regular meal must be taken by the compulsion of nature, or at least by the constraint of a custom which is founded in absolute necessity. Thus thousands rise earlier from this motive, who would otherwise lose to themselves hours amounting to the sum of years, in the course of an ordinary life.

Again, how many are there, even amid all the excitements of civilized society, who have formed habits of indolence, and are as useless things to themselves and to the world. How much like the seats they lounge on, or the ground they loiter over, would they become in lifelessness, were it not for the necessity that compels them to answer the demands of nature or die.

Here it may be remarked that the peremptory wants of the body have had no small share in the useful and beautiful productions of the mind. Some of the finest poetry and essays in language have been composed to pay for the absolute necessaries of life. Science and the arts likewise, are indebted for their advance to the same hard task masters. Intel-

lectual toil is severer than the mere manual laborer generally imagines. It is always fatiguing, and it sometimes harasses the mind almost to distraction. It enfeebles the body, and has carried thousands to a premature grave. This being the case, something more is necessary than desire of fame or fortune, to compel all workers in the intellectual field to their toil.

Had nature never cried out for support and comfort, many who have instructed and delighted mankind, and been ranked high on the rolls of fame, would never have been known beyond the common circle of acquaintance. And very many less distinguished artists, writers and instructers would not have been blessings to a narrower sphere.

Now if man in civilized society, with all that there addresses his several senses, and the various faculties of his mind, to excite him — if man in this state needs the bodily wants to force him to the sources of happiness, how much more indispensable are they to the millions in barbarous life.

It is said of some of the natives of the American Islands discovered by Columbus,

that they were so slothful as to lie under the shades of the trees for days and nights, until compelled by hunger to bestir themselves for sustenance. They were prevented from almost total stupidity by resistless necessity. Had it not been for this, what better would they have been than the inanimate tree that shaded them, or the turf they dozed on ?

Owing to difference of climate and other circumstances, the majority of the uncivilized are not sluggards to this degree, yet no one can doubt that the bodily wants are the important springs of action to them all.

We find another convincing illustration on this topic in the condition and character of the whole human race in the earlier ages of the world. The earlier generations of mankind differed but little if any at all from savage man as we see him now. The innumerable sources of enjoyment, and objects of desire operating to excite us, did not operate on man then, for they did not exist. Man had no more conception of what his nature was capable of by development, than he had of the size of the globe, or the astronomy of the heavens. Of course he could have no mo-

tive to exertion from a view of what he might attain by the improvement and exercise of his powers, as a prepared mind is now excited by a view of its glorious capabilities and destiny. What was there then but the simple and absolute wants of the body to rouse man to activity, and to give him the first impulse to improvement? Nothing that we can conceive of — nothing of sufficient efficacy to keep him in action, as well as rouse him to it, and prevent his frequent relapse into clod-like inertness.

CHAPTER VI.

USE OF THE PAIN OF DESIRE.

We will now consider another evil which every one has experienced, and which makes no small part of the sum of human misery. I mean the uneasiness of ungratified desire, or the unhappiness we feel when we cannot easily obtain what we wish. It is not clear that this like the perishableness of the body inevitably arises from the general arrangements of creation; but it is very clear that like physical evil, this mental pain is all important in the great scheme of things; is the means of far greater happiness, constituted as we are in other respects, than there could be without it.

We must recollect that we come into the world destitute of everything but our simple faculties of body and mind. All the means of happiness are around us exciting our desires, but not in our immediate possession. Most young men start upon the stage of manhood with little but their heads and hands to do with.

They are surrounded by the older and richer. The good things of life are all in prospect, but to reach them will cost hard labor of body or mind, perhaps of both. Now, did not pain accompany desire, or rather perhaps constitute an element of it, most would hardly be induced to encounter all the difficulties in their way. But as it is, they are unhappy unless they can live and appear like others around them. This moves them to meet the trouble to be undergone, and they rise at length to possessions and enjoyments which seemed far from, and high above them when they set out in pursuit.

There are abundant illustrations of the importance of this principle. We will consider a few more of them.

Suppose an emigrant to leave the more improved Atlantic country to settle in the forests of the west. Years of severe labor are there to be passed, probably hardships and disappointments to be endured, before he can surround himself with the many sources of happiness which he left in his native state. From what we know of human nature in general, this emigrant would hardly rise above the rude hut and coarse fare of the first year, or at

least there is a chance that he would not, were it not for the uneasiness he feels at being without the satisfactions to which he had been accustomed in his former home. As it is, he is ever on the alert; the most obstinate impediments are removed, and the numerous convenient and elegant creations of art gradually arise from the rude surface of nature.

Again, suppose a man fails in his business, is thrown back to the point of poverty from which he started many years before. We well know how easily discouragement seizes on the mind, how soon the faculties relax from exertion and sink into apathy and despair, so that the unfortunate finally rest contented with the simple requirements of nature, with the coarsest raiment, shelter and food. Now of the multitudes who lose and become poor, if not many would sink so low, many would make a second attempt at property with far less energy than at first, were it not for the unhappiness of themselves and their families, arising from the absence of what had once been theirs — were it not for that longing for repossession which amounts to a pain.

Again, there are instances from the more

intellectual pursuits. The youth at school is surrounded by competitors for the prize of merit. His intellectual tasks are severe and fatiguing to his faculties; they sometimes discourage him. But he cannot bear to be outdone, or to rest at a lower point of attainment when a higher is above him. Now did he not feel this uneasiness, how soon would he relax into indolence. What seminary of learning cannot attest the truth of this?

Suppose a youth desires a liberal education, but he is poor, and knows not which way to turn for aid. A thousand difficulties are before him. But he is exceedingly discontented with his present situation, and in no small degree unhappy. This very unhappiness is now his best friend. It prompts his invention, puts him on inquiry, emboldens him to lay his case before others, those able to assist him, and at length he is in the way to knowledge and distinction. Still how many discouragements may arise to send him back to the toil of his hands and sweat of his brow, were it not for the painful spur in his own bosom urging him onward.

The world is indebted for some of its most

distinguished men to the principle under consideration; and also for some of the most useful discoveries in science and glorious productions in literature. Look back on the progress of knowledge, and observe its very slow and difficult advance. Examine the history of the great works of genius. What midnight toil, what frequent discouragement, what despair of success. Consider all this, and who can say that the philosopher would not have faltered in his speculations, the poet have thrown aside his half finished lines, and the historian relaxed from his wearisome search after facts, had it not been for the painful stimulus in his own breast, his absolute unhappiness when he turned away from the high aim which he had first fixed his eyes upon.

Indeed there is no pursuit in which this principle has not been of use, and no mere man whom it has not helped to higher good than he would have attained without it.

On a survey of mankind, how many do we find unsteady in their exertions, or quite idle continually. How many let their unsteadiness grow into a habit from which they never break off. How many thousands and tens of thou-

sands stop midway, who might rise higher, would they persevere with the unabated impulses of earlier life. How often do the most ardent and persevering at length sink down weary, discouraged, and perhaps in despair, just ready to give up dear pursuits, and content themselves as they are, in view of the difficult and uncertain future.

Again, man has a faculty of accommodating himself to his situation, of becoming at length contented in a condition which in prospect seemed unpleasant, and even quite wretched.

Now considering these circumstances ; considering that so many sink, or at least remain as they are, notwithstanding all the goadings of desire, we cannot but perceive how many more would have sunk, or rather how low all would have remained had not this principle been implanted in our natures. Constituted as mankind are in all other respects, without it the arts and all the improvements would not have been, the world would not have risen from its primitive and unsubdued wildness. For consider what the world was before human strength and skill had touched it, and what

man was before his powers had been developed; and then consider what toils and perils and pains have been encountered and endured, to effect the change we behold. Most surely, averse as man naturally is to suffering he would not thus have encountered and endured, had not a pain rankled within sufficient to overcome this aversion to all that was to be met with from without.*

* See Note I, at the end of the book.

CHAPTER VII.

INFIRMITIES AND WANTS INCIDENT TO OUR NATURE.

THERE is another use of the evils we have had in view, which to the feeling heart will still more convincingly prove that they were designed by the Creator for exceeding good.

I shall now attempt to show that without the infirmities and wants incident to our nature, there would not be that tender love, kindly affection, and benevolent sympathy between heart and heart which now make so large a portion of human felicity.

We will begin with the domestic loves. Suppose mankind to come into the world in full stature and adult strength, directly from the hands of the creator, all ready to start in eager pursuit of the innumerable objects of desire. They have no parents, and they need no parental care. In this case that blessedness of affection with which father and mother now yearn toward their offspring would not be known.

Let us suppose however the parental rela-

tion to exist, but that children grow up around their parents like the young trees around the oak from which they sprang; like these advancing to maturity without any aid or care of the already mature. In this case there might be such a thing as instinctive affection, but constituted as human nature is in all other respects, this would soon be whelmed and lost amid the grosser and more tumultuous pleasures of life.

The truth is, we have from nature capacities for affection, but they need adapted circumstances to expand them into the rich sources of happiness for which they were designed.

We are so constituted that when we behold the stranger in suffering, we start with an immediate impulse to his relief. Were it not for his misfortunes, this fellow creature would have been unnoticed, and our sympathy have remained dormant.

Now if it is thus toward a stranger, how much more powerful the impulse, and lasting the sympathy, when the sufferer is our own offspring.

Man enters the world a diminutive infant.*

* See note 2.

If others do not support him he falls, feed him he perishes, lend him countless attentions he suffers. The parent performs these kind offices. Energies of her nature are awakened which would have slumbered forever, had it not been for these calls upon her care. That sympathy which is common to all hearts deepens into the most absorbing and unspeakable love in the parental bosom. Indeed every additional infirmity seems to fasten a new tie of tenderness around the guardian heart. Is there in a family one more feeble and dependent than the rest, this is likely to be the favorite and most beloved child.

Fathers and mothers, are not these things so? And would you not endure all the trouble imposed by the relation, rather than that this richest, dearest fountain of love and felicity should have remained forever sealed from its flow?

Again, it is these early begun and long continued tendernesses, which open in the hearts of children the deep springs of affection in return. Take a child from its parents in early infancy, let it not see them, or know of them, and it would not love them. Let it know of

their existence, but receive no favor from their hands, or expression of regard from their lips, and it would scarcely ever feel an emotion at the mention of their names. But let any other person, an utter stranger to its kindred, even of a different nation and language from them, exercise the needed care, bestow the sweet endearments, and it will cleave to this benefactor with a filial and enduring love.

Is filial affection then a delight to those who feel it, a joy to those who call it forth? that delight and that joy would not have been, were it not for those infirmities of our nature which cause us so often to complain.

Still further, the affection between brothers and sisters depends likewise on the circumstances now in view. Were there no parents, this relation could not exist. Were it not for the weaknesses and wants of early life, these relatives would not continue together under one roof, around the same fireside and table. There receiving support from a common care, witnessing daily each other's wants, partaking in each other's pleasures and griefs, their mutual sympathies are drawn forth and strengthened into the lasting ties of fraternal and sis-

terly love. Now what blessings are they to each other in their common native home. What blessings all their lives after.

We leave the domestic relations for the wider circle of neighborhood and acquaintance. Here likewise these same principles are of indispensable use. We must consider the natural selfishness of man. Every one is mostly absorbed in his private pursuits. Many are ungenerous, some unjust. Now suppose there were no sickness or other misfortune to operate as a check, to remind people of their mutual dependence, how much more thorough would be the selfishness, how much more frequent the injustice. Take neighborhoods in general, and what rivalries and envyings and scandal do we find. How numerous the little causes of unhappiness between family and family, or at least between one individual neighbor and another. But let sickness come, and assistance be needed, and how quickly are these causes of dissatisfaction and dislike forgotten in the starting sympathies of the heart. In return, the recipient of favor is softened with gratitude. His own sensibilities become henceforth more alive to the wants of others;

and he rises from his bed of suffering a better neighbor and a happier man.

Again, suppose the inhabitants of a town not to assemble together occasionally for some common object, how would the range of the benevolent affections be narrowed. The common object for which they usually assemble is to deliberate on measures, or to perform services without which painful evils would ensue. Remove the liability to these evils, and that mutual interest so profitable to the heart, which now extends to the borders of a town, would diminish to the compass of a mile.

In the same manner the peculiar necessities common to the ten thousand communities which together constitute the great whole of a country, bind them all in one great national fraternity. It is undeniably true that the mighty chain which now encircles kindred millions in its links, would be but of feeble and almost of unfelt influence, were it not for the public wants and dangers demanding union, and calling forth and strengthening feelings common to a wide-spread people. Lastly, it is this system of painful necessities or uneasy desires, that binds separate and independent

nations to each other, and mingles them together in pleasant and heart-expanding intercourse. The civilized find themselves less happy without the productions of various climes; and the merchant corresponds, and the mariner sails for an interchange of commodities.

Even the calamities of nations are not without good. The revolutionary history of our own country, and of Greece and Poland, and many other events of the present and the past, are witnesses. At such seasons of national trial and want, not merely a generous few, but millions forget the separating circumstances of language, institutions, and remoteness, in the feeling that wherever beats the heart of man there is a brother. They acquire an interest in a foreign country they never possessed before, and which thenceforth they will never entirely lose. In this way mountains are levelled, oceans annihilated, continents joined, and the whole vast earth becomes, as it were, the common floor of a common household thus linked in fraternity by one paternal Creator.

To conclude, if man is born with a social

nature by which heart calls unto heart and is answered back again by heart in sympathizing and delightful emotion, that nature would have been almost in vain, were it not for these frail constitutions and numerous wants which expose us to so much suffering.

CHAPTER VIII.

ANGER OF RESENTMENT. HATRED.

Behold the angry man, him from whom wrath seems to have taken away all that is lovely in human nature, and to have changed God's fair work to the form of a demon. See the bloody flush of his countenance, with his eye all flame as if it would scorch the object of his fury. His clenched hand is uplifted as if just ready to smite his fellow man down dead into his grave. And perhaps he does smite, bringing wounds, blood, death and wretchedness with the blow. Hear his wild tongue casting curses upon the other's head, as if he deserved the vengeance of all earth and heaven. It is a dreadful spectacle for the eye to behold, shocking for the mind to remember. We think of it as of a volcano's burst of fire, which, though subsiding and cooling in our sight, may nevertheless break out to terrify and endanger again. This is a picture of the resent-

ful passion in its most formidable aspect, as it appears in savage life or occasionally among the civilized. But all have the principle at least sleeping in their nature, which might have been roused into violence, or maddened to fury, had they lived in another era, or been less fortunate in their education. And it will flash forth at times even in the most equable characters.

Why now was man endued — some perhaps would say, cursed — with this emotion; a pain not only to its object, but to its possessor, and even to the innocent beholder? I trust that a satisfactory answer may be found in the course of this chapter.

In the earliest ages of the world there were no laws and no governments, or at least none but very imperfect ones, to protect from injury and suffering. What then shall prevent the thief or the robber from stealing and ravaging again and again, in the absence of some regular authority to seize, punish, and hold him in fear; what shall prevent continual aggressions of the stronger upon the weaker, among the earlier generations, with their rude, eager, half-brutal propensities? Suppose one had toiled hard in the chase for necessary food,

and had scarcely thrown down the game at his own threshold, ere his indolent but stronger neighbor should attempt to seize the hard won venison, and bear it off to sustain him in his idleness. What could the wronged hunter do in his weakness to prevent the robbery and deter from future injustice? This he could do, —he could be angry, and he would be angry with a fearful vengeance. A giant's strength, with the lightning's swiftness, would leap from his fired heart into his feeble arm, and the wretch would hardly have lifted his spoil from the ground, ere he would be bleeding from the knife, or prostrated by the club of raging resentment. This emotion then was implanted in the human bosom for a defence, as was poison in the tooth of the serpent; a pain to the invader, and a warning to all who might attempt the like.

But how is it that man needs this stimulus to vigorous self-defence, it may be asked? Is not the prospect of loss or of personal injury sufficient? Who would let his food be taken from his mouth, his clothes from his back, or his goods from his house, without lifting a saving hand, as he would were the same things

in danger from fire, or any other cause of destruction in nature? It is answered, that were it not for this the sufferer might be palsied on the ground or impelled to sudden flight by fear, leaving an easy plunder to the assailant. But anger comes, and fear is gone, and weakness is gone. Quicker than reason could contrive a defence, this places in the hand the first weapon in the way, to deal blood or death in the passing of a moment. This imparts something like supernatural might to the comparatively weak, giving as it were a hundred sinews for one, changing muscles of flesh to braces of steel, so that the ordinary frame, especially of guilty, conscience smitten man, are as limbs of straw against it.

Every man feels within himself the sleeping emotion ready to wake in his cause whenever wanted. He knew his neighbor, and all men, to be armed with the same viewless weapon. Knowing all this, how much less the temptation to plunder, or oppress, or do any injury whatever at such a risk.

Again, there was another characteristic of anger which rendered it a still more effectual protection. It is this; if it burst out like a

flash, it would not always die into darkness and coldness like a flash. It would continue, and settle into deep and more deliberate revenge; for years, or lifetime perhaps, destroying the peace and security of the injurer. It might pursue him over mountains, and across deserts and waters, to remote lands, and patiently seek him in the most hidden recesses, to inflict its blow.

Still further, it would not perhaps fire one injured individual merely, but kindle the hearts of family and friends, so that instead of a single man to be feared, the angry sympathies of numbers are heated against the offender. And even distant posterity may take up the quarrel of their fathers with a consuming vengeance.

The principle of resentment was the safeguard of tribes and nations, the same as of individuals. History is full of illustrations to the purpose. It tells us of the weak and the oppressed rousing in patriotic wrath, and with a courage unfelt before, and an energy as if from miracle, driving out the tyrants, pushing them back into their own territories, and even to the very gates of their capitals, with a terrible retribution. Had it not been

for this principle, making the timid brave, and the feeble strong, how much oftener would the weaker people have been prostrated, crushed, and even ground to powder, by the ambitious, the rapacious and cruel.

Of course I would not be supposed in these examples to refer to the earlier periods of the world only. No small portion of mankind at the present day are in a barbarous and a half-civilized state. The American Indians, and the wild hordes of Asia and Africa, afford abundant illustration of the use of this principle, both as it respects the relation of individuals to each other, and that of tribe to tribe, and of these to civilized men and natives. Had it not been for this, where would the aborigines of this country be now? These rightful and innocent first possessors of the land might have become slaves. Like the animals that carry our burdens, they might have been perpetuated in their generation, to be driven by the whip to turn up the soil, and with it the consecrated bones of their own free fathers. Or if not so, they might have been pushed backwards across the continent until the impassable ocean should at length witness the last lament of an

exterminated race. It is the savage resentment, the long continuing and persevering vengeance of the natives that has saved a remnant of them in the wilds of the west, a remnant which philanthropy has at length found, and is introducing into peaceful brotherhood with the civilized world.

Civilized nations have of late afforded us very striking examples. Had it not been for patriotism growing indignant, would the French have overturned the deep rooted but false legitimacy of ages in a single week? Had it not been for indignation kindling to the flame of vengeance, would feeble Poland have lifted so strong and daring a hand against the mightiest sceptre of the world?

In this rising up of nations in wrathful self-defence, there may be blood, agony and destruction, but this is better than that one half of mankind should labor in stupid, brute-like servitude to the other. It would be easy to show how tardy would have been the step of improvement, how human nature might have come to a stand, or have turned backward, had not this fiery principle quickened individuals and nations; that is, supposing man to

be constituted in all other respects as he is now.

As mankind advance they establish governments indeed, and the means of bringing offenders to justice, but the principle of resentment is still needed in some degree, if not as much as before. The various relations in which human beings stand to each other are multiplied, and there are far more frequent occasions of offence in the increase, and the mingling together of human interests. In the best regulated governments there will arise innumerable instances not cognizable by the laws. Take our own communities; how many little frauds may be committed, how often may insult be given, slander be propagated, and reputation destroyed in spite of the laws. There are those in every society ready to take undue advantage and to do many mean actions, and are prevented only by the fear of private resentment, or public indignation. What then is the safeguard of many things held dear, but that angry principle which will burst forth when they chance to be endangered.

Again, the resentful emotion is necessary in a greater or less degree to make men prompt

in apprehending transgressors of the law. Without this, many would deem it too much trouble and waste of time to engage in the uncertain pursuit of the guilty; and they would go quietly about their affairs, leaving him rejoicing in escape, and ready for new crime. Were it not for this, hearts might relent toward a criminal at the bar, and he be punished too lightly for his own reformation, and the public good.

Thus we find that taking human nature as it is, it could not have done without the principle of anger. It was like the pain of desire, and the pain of the body, implanted by the Creator in beneficent wisdom.

I have but little space at the close of this chapter to devote to the consideration of Hatred. Little however is necessary for the purpose of the book, after the more expanded view of the preceding topic, as hatred is a feeling, in nature and use, kindred to resentment. It is sometimes the remaining and unquenched embers of this fiery emotion. Its simplest form is dissatisfaction with whatever diminishes our happiness. We dislike the bad road, and the leaky or inconvenient

dwelling; and the feeling prompts us to repair and improve. We dislike also the neighbor who is sullen, fretful, knavish, selfish or otherwise defective in character; and are all more deeply affected, as he is an intelligence like ourselves, and ought, we think, to have some regard to our peace, and do as he would be done by. The feeling, unpleasant to ourselves, is useful to him. It tends to prevent him from becoming worse, perhaps incites him to reform. Even deep and settled hatred, as well as raging anger, may be, in the great scheme of things, not without use. Were there not a liability to such extremes of passion, lawless men would proceed to greater extremes of offence.

I am aware that exceeding unhappiness often arises to individuals and to society, in consequence of these principles. They may be excited without just cause, or continue too long. They may take the forms of peevishness, moroseness, jealousy, envy, and inveterate malice. These excesses, however, are perfectly consistent with other parts of the human constitution. Every other principle operates to an inordinate extent in some individuals. Among

the infinite variety of circumstances incident to man, a peculiar temperament, education, or subsequent experience, will affect these feelings as they will sometimes cause a disproportion in fear, sympathy, or other sensibilities of our nature.

The reader may perhaps expect that I should close with an exhortation to control these emotions, so unpleasant to all in their mildest operations, and so destructive of peace in their excess. But this is not in my present plan, and it would swell the volume to a thankless size. If I have shown the origin and uses of principles generally deemed evil, and calamitous to man, I have accomplished my purpose.

CHAPTER IX.

MAN'S SENSUAL NATURE; ITS WANTS AND SATISFACTIONS; THEIR USE TO HIS MIND.

THE next evil I propose to consider, is the misery man brings on himself by excess in the indulgence of his appetites. But there are some previous considerations which I wish to present. They are important as preparing us to understand the springs of vice; and I trust they will interest as showing the progressive nature of man, and the beautiful adaptation of means for the accomplishment of his progress.

The earliest wants, pleasures and pursuits of man relate to the body. However mind may at length compass creation, in philosophy, or soar through and above it, with the muse, it had its infancy when it knew nothing, and desired nothing beyond the narrow inclosures of sensual life.

The child must have nourishment; the taste of it is his first pleasure, and is the chief one for a time. Then the glitter of colors, the novelties of form, and the motion of the limbs

are a gratification. At length curiosity starts forth on inquiry, and comes back with its little lading of ideas. Then invention contrives, and skill moulds and imitates; plans are laid, works accomplished, and all those elements begin to stir, which agitate, employ, and make the satisfactions of manly life.

Such is individual infancy; and so it is in a measure with the human race viewed as one body advancing from an infant condition towards maturity. The analogy is important as showing, that growth from low to high, from darkness into light, is one of the divinely established and universal laws of mind and happiness.

The earliest generations of mankind had few wants but the absolute necessities of nature. Their pleasures consisted mostly in the satisfaction of these, and in the activity and enterprise thus necessarily called forth. The simplest productions of nature were enough. The palate was content with primary flavors, the ear with sounds which art had not softened or combined in harmony, and the eye with nature's rudest forms; her beauties it had scarcely learned to admire.

Mind was but little more than the dull consciousness of existence, except when stirred to occasional thought by the imperious demands of the body. Of course what we call the pleasures of intellect were not known. And the heart, rudely happy in wife, offspring and tribe, had no more conception of the delights of delicate sympathy and expanded benevolence than it had of the joys of heaven.

This, or something nearly approaching to this, must certainly have been human condition in the very earliest ages of the world. Indeed, similar is the condition of thousands in barbarous life even now. But the human race, as a whole, from its inherent principles could not remain so long. It began to advance to new knowledge and happiness, as it was destined. But still man continued to be mostly occupied in pursuits and pleasures that belong to the body. Let us briefly trace the progress of thought, action and enjoyment.

In the first place, man experiences a pleasure, in the reception of food. Hence he desires it not merely to keep himself from starving, but also for the pleasure it affords his palate. He at length discovers that various substances

will answer for sustenance, and at the same time learns that they have different flavors. Now divers kinds of food come into use, not merely to save the trouble of seeking, but also because they diversify and enhance the gratification of eating. It is then discovered that the variety of flavors may be multiplied still farther by the mingling of ingredients, and the pleasure be rendered still more pungent and delicious. In this way cookery begins to progress, and becomes at length a complicated art. From these incitements invention was put to work, and easier and more productive methods were contrived for the support of nature, and the satisfaction of the palate. Hence arose the domestication of animals, the shepherd life, and in time the various operations and rich productions of agriculture.

Again, man must have raiment and shelter, or suffer and perish. The skins of beasts, the caverns of earth, and the bark and branches of trees, first answered the necessity. The first improvements from these original protections were probably made for greater comfort and convenience, rather than for any gratifica-

tion independent of bodily suffering. But in the use of these, man begins to experience a new pleasure, an additional one to the eye. He improves in taste in respect to the objects of sight. He finds that some things more than others are agreeable to this sense; that by his own invention and industry he can make things not only more convenient to his use, but more pleasant to behold. Hence arose all the comeliness and splendors of dress, and all the beauty and stateliness of architecture.

I have thus but glanced at the improvements it took ages to accomplish. Let any one now in civilized life contemplate his own home. How numerous and various are the things of nature and art therein collected. Most of them are connected directly or indirectly with the comfort of the body or the gratifications of sense. Indeed the activity of the majority of mankind still has reference to these. They are the life springs of the world now, as they were at first. How would the farm grow wild, the city dull, ten thousand machines and instruments become useless, the highways be untrodden, the rivers and ocean untravelled, and the intercourse between

man and man, nation and nation, seldom or no more. In fact, how soon would the earth return to its primitive wildness if the bodily wants and pleasures were to be eradicated from our nature even now. To say nothing of the uncivilized, what would most of the civilized find for occupation without these? Their bodies would sink into sluggishness, and their minds repose in vacancy. The majority are, as they have been, unacquainted with purely intellectual pursuits and delights. They have formed no taste for them, and if they have any conception of them, it is but faint. God decreed in the beginning that man should subdue the earth, and be the lord of its animals, and satisfaction was annexed to the lot; were it not so, small indeed would have been the measure of human enjoyment in the past ages of the world.

We shall now see how the wants of the body, the pleasures of sense, and this contriving and toiling for things perishable, have been of important use in the plan of the Creator. They have been the appointed means by which immortal intellect has been developed, and those treasures of knowledge accumulated, which now enrich and bless the world of mind.

When primeval man first went forth into nature impelled by necessity, he also took the first step in intellectual progress. New objects would be seen and incidents occur to form the materials for memory and reflection. From the experience of the past he would learn how to do in the future; thus reason and invention begin. As experience enlarged and desires multiplied, there would be new and various calls upon intellect. In seeking the several comforts, conveniences and luxuries of life which at length come into use, dormant powers would wake into life and glow with action, of which the possessor was utterly unconscious before. Observe the ignorant and degraded savage on his lonely and peaceful island. Circumstances have not occurred to excite him to exertion much beyond what is absolutely necessary to supply the simplest wants. Now view in comparison, the unschooled man in civilized life, in active pursuit of wealth. How superior in strength and expansion of intellect. From the nature of his pursuits, he is obliged to reflect, reason, invent and exercise judgment. In his particular vocation he must

become minutely acquainted with many objects and processes connected therewith. In the exchanges of trade he must calculate values and balance probabilities, or lose. To the careless spectator this man may seem to labor merely for the perishing sense; but the truth is, his mind is all the time in a school of discipline of exceeding importance to its improvement and happiness. Were it possible to compare the human intellect after the exercise of years in business, with what it would have been had its possessor just risen up to eat and drink, and then lain down in senseless dozing, we should find that the body, with the desires that spring therefrom, had been as it were the schoolmaster of that intellect, spurring it to action, to strength, and enlargement.

Parents now send their children to seminaries of learning, not merely to acquire knowledge, but to develope and discipline the intellectual powers by the study of language, mathematics, and other branches that require patient thought and nice discrimination. But in the rudest ages there were no books, no schools, no means of mental discipline but the rough concerns of life; and surely these were of no small

account. Whence comes the Indian's sagacity but from the frequent expedients to which he is forced, to secure his game, escape danger, and achieve victory? From the savage condition of the earliest generations these disciplinary circumstances have been multiplying as the objects and methods of pursuit have increased; so that now, how numerous the occasions in active business which rouse and invigorate the energies of the mind, and, as it were, educate it to be nobler and happier than before. As it regards the majority with us still, they acquire but the mere elements of the most necessary learning in the years of instruction, and that very imperfectly, so that if their intellects continue to be cultivated at all, it must be mostly in the great school of worldly affairs. And as before intimated, this is a school of no little worth. There is one appropriate illustration which my countrymen will feel, and which few I presume will dispute.

Quick apprehension, keen foresight, sound judgment, ready invention and energy of spirit, are desirable qualities; they indicate no small developement of mind. Now as to these characteristics, is there any community in the

world superior, is there any in the general mass equal, to the people of New England? They did not derive all this from peculiar advantages of scientific and literary education. These traits were prominent when the district schoolmaster taught little but reading and the simplest rules in numbers; and when almost the only book perused by the many, was the Bible. The truth is, the first settlers of this country came from amidst the abundance and beauties of cultivation and art, to a perfect wilderness, where these things were not. They had been accustomed to them, and they desired them still. But it was not with them as it is now with settlers on the smooth, rich lands of the west, where the soil needs but be touched to become like a garden, and where villages and all sorts of wealth start at once into existence. Nature met their suppliant hands with rocky sternness, and sandy parsimony. They must struggle hard with her for even the common comforts of life. But from this struggle came no small portion of their strength. They were obliged to watch opportunities, and to seize them promptly. The farmer and the fisherman must become his own

mechanic, and contrive and make for himself in his hours of leisure, instead of spending seven long years in acquiring the single art of his father. His whole life was a continual series of various expedients for a livelihood — one long task to invention. But the severest lesson in this school of circumstances was from bloody danger hovering round the field, lurking along the way, in the form of the ruthless savage. This enemy inspired energy, courage, fortitude and enterprise of soul. These traits, no infusion from the classic fount, no copy from Grecian or Roman model, were of exceeding importance at an after period, when a mightier foe was to be dared in that Revolution, so glorious to the delivered, and momentous to the world.

The war to which I have alluded adds another striking item to this illustration. It was the High School of circumstance, established by God. An enemy's imperious thunder was a task-giver's voice not to be unheeded. It forced many a mind to put forth powers and excellences which would otherwise have slumbered in the germ. Men rushed from the shop and the tillage, to become sagacious, and great in

arms, and wise and eloquent in council—to be kindled into lights for their book taught posterity, and even to be far shining luminaries to mankind.

This illustration from my own country has been thus minutely detailed, not because of national pride, but because the instance is recent, and will be touching to most of my readers, and is honorable before the world.

The Father of spirits has in almost all ages, and all countries, thus disciplined the offspring of his inspiration. He has ordained many extraordinary emergencies in which characters have been lifted to loftier heights, to be the landmarks, the mountain pinnacles of example to the common multitude, tossed on the billows, or wandering in the deserts of life.

But it is not merely to elicit and strengthen the faculties of mind that the bodily wants and satisfactions, the lesser and greater affairs of active life, were ordained; it was also to enrich the memory with incidents and associations, with pictures of living manners and of the beautiful and grand in nature. The man of leisure sits down tohis book, and the events of biography and history, the character

of individuals and nations, the features of landscapes and countries are his. And he is fortunate, for he gathers imperishable treasures without danger and pain. And his conversation is pleasant and instructive when he chooses to communicate. The time was, however, when books were scarce, and leisure was not allowed, nor even a taste formed for the perusal. But, nevertheless, memory was not left a barren void. It was filled with incidents, associations, and pictures of manners and landscapes and countries from man's own experience and observation, and from the glowing features and graphic tones of the living narrator.

We all know how in the quietest life little circumstances almost daily occur which give a zest to being, interest to the social circle, and are a remembrance perhaps all the life long. In ruder ages a livelihood could not be gained, at least without frequent intermission, in the peaceful domestication of home, and the undisturbed employment of the shop or the field. The process of living was a game of chance, in which food, raiment, shelter and security were stakes often to be won at the ex-

pense of exceeding exertion, and of which, after all, one or more might be lost. Of course, almost every man's life was a series of interesting though perhaps painful adventures. The tablet of memory was the only page of record — a texture of living nerves, intensely feeling the impressions of incident as they were stamped for subsequent perusal. A memorandum thus noted was not to be forgotten. The father or elder brother had nothing like modern reading or recital at the evening fireside, but he could detail the chapter of personal, recent, and doubly interesting experience.

Then there were the frequent periods of war, when instead of the chances of the hunt, and the slaying of the bear and the lion, life and home and country were in the venture, and armies and cities were the prize. The warrior's memory was a living and present history, ever afterwards offering whatever glowing page he should choose to review.

At length when letters were invented and writers arose, the impressions on the living scroll of experience were transferred to the mute re-

cords of literature, thence to be translated to life anew, and become the breathing thoughts and burning words of successive millions in the spreading world of readers.

Again, it was the same bodily constitution which, primarily at least, led man into the secrets of nature, and to commence the gathering of those materials which are now separated and set in order in many distinct departments under the name of science.

Now, the inquirer may study the objects and processes of material creation to please curiosity, and to fill the understanding with the riches of God's truth. But such a taste would not have been formed, earth's depths would not have been sounded, her minutenesses pierced, heaven's heights would not have been reached, its magnitudes grasped, had not man at first been driven by necessity, or allured by a craving for the outward possessions of this sensual life.

Still further, the elements of fiction have been principally formed and augmented by the same process. What are the fascinating writings of Shakspeare and Scott but mostly the

transcripts or the resemblances of objects and events thrown into observation by man's active propensities ?

Genius may now think worlds into being, fairer than earth, outshining the sun, and outnumbering the stars, but the spirit must first move over the chaos of sense. Had Milton been always blind, and his ear never heard, the earth, hell, heaven, all the crowded universe of his unrivalled imagination would never have been.

I have thus, much too briefly for the subject and too tediously perhaps for the reader, shown the important uses of man's sensual nature and its peculiar satisfactions. But let me not be misunderstood. Let me not be thought to attach much value to the lower pleasures as such. I hold them to be comparatively of trifling worth. They are but as the instruments that open the mine, as the common earth which surrounds and mingles with the essential metal out of which riches and splendors are drawn.

The palace is none the less spacious and stately, its furniture and decorations none

the less superb or minutely beautiful, and it is none the less a fit abode for the crowned majesty of empire, that all was wrought with lustreless tools from native wilds and subterranean darkness.

CHAPTER X.

THE EVIL MAN BRINGS ON HIMSELF BY EXCESS.

Look around on the best regulated society, and how many do we see bringing discomfort if not disease and much pain upon themselves, by the indulgence of appetite to excess. How many rise from the sumptuous feast, the occasional refreshment, and even the ordinary meal, less capable of duty and of the nobler satisfactions than when they sat down. See a few out of the many plunging into occasional intoxication, or perhaps grovelling in the degradation of habitual drunkenness. Why should man thus tamper with health, rush upon harm and destruction, while the exalted enjoyments of intellect and heart solicit in vain? In answering this question we must first consider the constitution with which man was created, then the condition with which he starts in life, and lastly the circumstances which form his tastes and habitual character.

The body must have sustenance or perish. To the reception of it the Creator has kindly attached the pleasure of the palate. The agreeable sensation is innocent, is an object of desire. To the lower animals it is the principal enjoyment of which they are capable throughout life. And to the great body of mankind it makes no small part of what they esteem happiness. We have seen in the preceding chapter the great use of this pleasure and other satisfactions arising from the senses, in developing the nobler nature, and in accumulating the lasting treasures of the mind. Such is the constitution established by God.

Now look at the infant child; his first want is food to sustain life, and his first pleasure is that of the palate. The necessity of food recurs at frequent periods, and the pleasure recurs as often. Of course no pleasure so much occupies the infant thoughts and desires as this. He cannot help it any more than he can help breathing. It is his nature.

Next consider him at two or three years of age. Suppose him surrounded by the abund-

ance of civilized life. He begins, even long before this, to partake with those around him of the various productions of nature and art that gratify the sense of taste. The pleasure is pungent, exciting, seducing, and he will indulge to excess and injury unless withheld by the more prudent. The child has no clear perception of the danger to his health, or if he has, the prospect of gratification is so alluring that he is impelled to the indulgence in spite of the known consequences. Consider moreover to what an extent parents usually indulge the appetites of their children. How they pamper them with fruits, cakes, pastries, cordials, and with anything within reach that may please the loved object. The child frets or cries with some bodily or mental uneasiness, and what is the most frequent remedy? The attention is diverted from the trouble by some sweet tribute to the palate.

Such being the human constitution, such the capacity for enjoyment, and such the circumstances operating on this capacity, must not the child think more of this kind of pleasure than of any other, and desire it more than any other? Will he not form a habit of

indulgence more or less injurious, which shall continue into youth, and last through manhood? Is not this the experience of almost all in civilized life? For how few are there who do not eat and drink beyond nature's demands, and to nature's injury.

I need not spend time in showing why parents thus educate their children to indulgence. The reason may be gathered from what has before been said respecting the sensual commencement of human affairs and enjoyments. All understand that our race began as the individual begins, with intellect in embryo; and that the tastes and habits of mankind as a body, have been formed before the intelligent principle had grown strong enough for direction and mastery. The causes being known, the effects are no matter of wonder.

Nor is it a wonder that out of the many who transgress the laws implanted by God in their nature, some should plunge into grossest excess, become victims of loathsome intemperance. Is not this intemperance precisely what might have been expected, considering all the circumstances that preceded it? There may have been a peculiar temperament; or

the early management of parents may have been exceedingly injudicious; or there may have been peculiar temptations arising from occupation, the example of others, from disappointment of hopes, or the loss of property, by which the nobler nature has been overcome. Indeed, could we trace all the circumstances, greater and less, that have gradually or more rapidly sunk the individual to this depth of degradation, we should be no more surprised at his character than we should be, that a famished animal should long for food, or devour it voraciously when put within his grasp.

It is not necessary to the plan of this work that I should dwell longer on this topic, especially as the sources of the vice have been of late so clearly developed in the numerous essays and addresses of the great temperance cause.

I have made this particular kind of excess the subject of inquiry, as it is the most frequent, and more frequently than any other, perhaps, suggests erroneous and cheerless views of our nature.

Other modes of blamable self-injury I omit as not absolutely important to my purpose,

after the above explanation, although my general conclusions might be more fully illustrated and confirmed by proceeding to other instances. The intelligent inquirer will find most of them, I think, to arise from similar causes.

Let me now ask if the evils of excess are altogether without their use. The question is not, whether man has touched on its borders or plunged into its depths, ignorantly or with knowledge, innocently or with guilt, but whether God from the circumstance does not bring forth good.

In a previous chapter it has been shown how selfishness has been checked, and goodly sympathies been pressed from the heart by disease and pain. Taking human nature as it is, suffering has been indispensable to social welfare. Now trace effects to their minutest causes, and how large a portion of bodily disorder arises from the sensual indulgence to which society are in general allured. There would be suffering of the body and afflictions of the mind, did we live with the simplicity of the savage, without his exposure to hardship. But these would not be enough. If man is so self-devoted, hard-hearted and un-

just, nothwithstanding the much discipline from the source under consideration, how much more so would he be without it. I do not say that every uneasiness from burdened digestion, or over-excited nerves; every ache and twinge from the least excess or rashness, has this tendency. All I intend to convey is, that suffering in general from the cause in view, is no more than sufficient to produce the needed balance between the exclusively selfish, and the more amiable dispositions of our nature.

One remark more I will add, by way of showing how from the most lamentable evils infinite wisdom still educes good.

It is a fact that ardent spirits have been in almost universal use in civilized society till within a very short period. The guardians of government and justice, of morals and religion, partook perhaps daily, without blame, and it was generally supposed without harm. Many, if not most of these, and thousands of all ranks, now refrain; refrain not merely for the sake of example to the grossly intemperate, but because ardent spirits used in moderate quantities, are now believed to be injurious to health. Most who have thorough-

ly investigated the subject are firmly persuaded, that while the reputedly intemperate were gulping a swift destruction, the reputedly *temperate* drank down debility and incipient disease. What was it that at length brought forth the truth, and caused the cheering drink to be known and avoided by the many, as a poison? It was the beastly excess of the few. Alcohol might have been used to "cheer, but not inebriate," for ages onward, had it not been for that smouldering pile of human embers, the drunkard, the consuming of which at length suggested, that fire is fire, although but a spark, and is always at its work of destruction, whenever in contact with appropriate fuel.

From the preceding views I may possibly be accused of forcing inferences to my use, of anxiously looking about for props to support a doubtful theory. Be it known that these inferences were not forced or solicited; they came to me from unavoidable observation. I believe what I have written, with the same resistless conviction that I believe in a Creator, all wise to design, and all powerful to bring to pass.

CHAPTER XI.

SELF-REGARD.

WHY does man defraud, steal, rob, and perhaps coolly commit murder, thereby destroying the peace of others, and sooner or later his own? Whence the injustice of man to man? To find right answers to these questions, we must occupy a chapter in replying to one or two others.

Why is self-regard a universal trait in human nature? self-regard, by which each one attends to his own peculiar interest, and neglects that of his neighbor. And why is gross selfishness the characteristic of many? I mean by this, that disposition which seeks the lower kinds of enjoyment, to the neglect of those generous affections which forget self, bring hearts into union, and constitute the most exalted happiness of our nature.

The answer to me seems very plain. These traits arise from the constitution given us by the Creator, and from the circumstances un-

der which we begin and progress in life. A few considerations, I think, will convince the candid that this is truth.

Man was created for happiness. To this end each one has capacities to receive, and faculties to supply, of his own. Our earliest experience regards our own particular pleasures and pains, and our earliest desires have reference to them. Consequently, our earliest exertions are almost exclusively for ourselves. It is the prompting of nature, the appointment of God. We do not at first know that others have capacities of enjoyment like our own. The food given us for sustenance is a pleasure; we think of it as such, we desire it as such; we know nothing about others, and we cannot desire or seek, for them. Thus begins self-regard, and thence it grows into a habit, and embraces other satisfactions as our experience is enlarged. Although we at length find that others are equally earnest and anxious to possess and enjoy, still we continue to think about and care for ourselves. And no one can doubt that it is wisely ordered that it should be so. For as we are to be happy by means of our own particular capacities, and

not those of others, we can better act for ourselves than others can for us. To pursue this explanation further, would be supposing the reader without common sense.

It may however be remarked, that if we do not lend a helping hand to others, we might at least sympathize in their pleasures and pains, as thereby we not only confer a benefit on them, but open a new source of happiness to ourselves. This defect, if so it be, is perfectly natural. It has been shown above, how we early form the habit of being absorbed in our own particular interests. Our eyes are consequently withdrawn from the interests of others. Therefore when our neighbor is in difficulty, and would be much aided by our assistance or cheered by our sympathy, we withhold them because we do not distinctly perceive his situation, and realize his pains, rather than because we refuse to sympathize and relieve in view of a distinct knowledge of his case. Many, from peculiar constitution or early formed habit, are very slow to enter into the situation and feelings of others. Their perceptions are shut up, and they do not know; their sensibilities are numb, and

they cannot feel. Let certain circumstances occur to open their perceptions, to rouse their sensibilities, and they will enter most warmly into the wants of others, and most feelingly befriend them.

For illustration, take a very frequent occurrence. The ever healthy cannot sympathize in all the various states of body and mind which happen to the sick. The feeble in frame will entertain a thousand strange fancies and false alarms, in consequence of debility, and the robust will smile and deride. But let him be taken down, and experience the same, and ever after he will look upon the whimsical invalid with compassion, instead of the doubting and provoking smile. He will watch by his bed-side, and conform to his variable temper with a patience he could not have believed possible before.

Again, one buries a very dear relative or friend. A neighbor who never mourned for the beloved, cannot conceive why his strong manly nature should be so melted down. But let this neighbor lose, and be pierced with grief, and he has ever after a quickly starting tear of sympathy for the bereaved.

The experience of most will furnish similar examples. I am firmly persuaded that the insensibility to the sufferings of others, which often appears, and seems so culpable, does not arise from native disposition so much as from the lack of that early culture, or those subsequent occasions which naturally introduce one into the situation and wishes of others, and beget a fellow feeling, and a willingness to relieve.

There is another circumstance that has a very important bearing on character, a consideration of which will lead us to understand more clearly why men negelct, or seem not to possess those generous affections that constitute our highest good. This I will now endeavor to explain.

We enter on life creatures of sense rather than of intellect and benevolent affection. And this is the character of the majority of mankind all their lives through. The child necessarily thinks about his palate and his play, and of course loves his fruit and his toy more than things that are really of far higher worth. The means and instruments of his engrossing pleasures are derived from nature

around, and consequently limited in quantity and number. What he possesses cannot be another's, and another's cannot be his. The one apple or toy held up to the eyes of two children, is desired by both. Each one is conscious of his own feelings only; he anticipates the pleasure in prospect before himself, and not that which the other might enjoy. Of course there is a competition between the two; and he who receives the object desired cannot but rejoice, and the other from his nature cannot but regret.

The foregoing hints, and the reader's own experience and observation suffice to show whence arise many of the fireside contentions, play-ground rivalries, and petty vexations of childhood. All must perceive that they arise from the very condition in which childhood is unavoidably placed. I introduce them here, as a preparatory illustration of the condition and character of the full grown man. The child, we all know, is the man in miniature. The pleasures of the mature are mostly derived from sense. They are in eager pursuit of the comforts, conveniences and luxuries of life, and of the splendors and honors of su-

perior station. These are limited in quantity and number, like the trifles that excite and disturb children. And like children they have their contentions, rivalries, and vexations, with a tumult, and wide felt consequence, in proportion to manly energy and power. When men make exchanges in trade, the advantage gained by one is lost by the other. Are they in pursuit of office, one only can obtain the place of emolument and distinction. The same is true of corporations in business, and parties in opinion; and also of governments and nations. Competition in interest always has been, and is, and will continue to be, I know not how long, in consequence of those pleasures and pursuits which are natural to the earliest stages of human progress. As old as the world is, these stages are not yet passed, although broader views of happiness, and nobler motives of action are fast gaining ground.

Could the infant mind have been subjected to that peculiar discipline in ages past, to which it may be subjected in ages to come, innumerable pains no doubt might have been spared to individuals and to society at large.

The child might have been taught to find a pleasure in preferring the good of others to his own, far nobler, and unspeakably more satisfactory than that of mere sense. And the self-forgetting disposition might have prevailed widely through the world. There was nothing in the original principles of human nature to prevent; they were the same then as now, and as they will be at the furthest point of progress in this earthly life. But there were no masters to discipline, no teachers to instruct; there could be none, constituted and circumstanced as man was in the beginning, unless it had been by miracles, far more numerous and striking than have ever been vouchsafed.

It has been previously shown how the Creator has made man to commence his career with the things of sense. Devotion to self to the exclusion of others is another circumstance constitutionally belonging to the prior ages of human growth. And the latter trait like the former is not without its use; it tends to the same high purpose, the development of the nobler faculties of our nature. The competition of interests, the struggle and the

strife for the external possessions of life, have certainly no small effect to impel to action, and discipline the intellect. In ordinary affairs, if one is not on the alert, another seizes the advantage. Thus energies become stronger and accomplish more than they otherwise would. And each individual thus putting forth for himself, at the same time augments the great collective impulse by which the world of mind is carried onward. Let it be recollected that I speak of the general effect of the principle in view. There may be single instances of a contrary tendency.

The conflicting interests of large bodies of men afford a more striking illustration. One city pours a canal and another city's trade floats into its market. Up starts the loser and stretches a rail-road, and recovers her traffic. Thus the resources of a country are called into use, and improvement in everything is the effect.

The mightier conflicts of nations in war have not been without a similar tendency. I am not entering into a defence of war; I am simply showing how Providence ordains good from events deemed most calamitous. The

occasions of arms may be truly insignificant—a strip of land or a trifle in trade; a king's wrath or a woman's petulance; but the consequences are mighty in the great system of human progress and destiny.

Contemplate this country; would she have been thus great in very youth, had it not been for the grasping avarice of another, rousing her own self-regard into effort and enterprise which have at length transformed a little one to a giant? Have not the nations of Europe battled each other into strength? I know that lands have been laid waste, and millions have perished by the weapons of war. So the reaped field is a waste, and the stalks and the straws of tillage mingle with the dust; but the grain has been saved to furnish nutriment for the present, and the seeds of nutriment for countless generations to come. Just so it has been in war. Although devastation and death have been wide and dreadful, yet at the same time intellect has been quickened, science has been advanced, the elements of literature accumulated, and thoughts and sentiments generated which perish not, which become a portion of mind here, and of memory forever.

I am conscious that these views of war will be deemed by many erroneous and pernicious. Let me ask them, do they believe that man was made for bodily ease and mental vacancy, or for that vigorous action which creates within him a world unspeakably more beautiful, glorious and delightful than that on which he treads — the world of ideas and feelings? Do they not send their sons to the seminary to become strong in intellect, learned in science, and rich in letters? Would they not be glad to see them push discovery into new recesses, or lift their country to loftier heights of intelligence and glory? The time has been, and is scarcely passed, when these means of education did not exist, or when there were few wise teachers gently to lead the mind in the pleasant and peaceful paths of learning in which it is destined at length to proceed. The only means of advance was passionate impulse or resistless compulsion. Then call not useless that disciplinarian of the nations, whose soul-kindling glance was the glitter of arms, whose tones of encouragement were the huzzas of patriotism, and whose look and voice of command were an enemy's menace, and the front and thunder of onset.

Call me not an advocate of war, because I state the fact, that some of man's primary lessons have been written in blood, engraven on his pained nature by the destroyer's steel and fire. The ages of ignorance, of mental supineness, and of tasking necessity are going by. The era of peace, I trust, has come. Its gentle auspices are blessing my own beloved land. As the great conflicts for freedom shall one by one happily cease, civilized Europe will be gladdened by the same. It may be centuries, however, before all in the tumultuous world shall beat the iron of war into the implements of quiet art. But centuries are as hours, a thousand years are as yesterday, when we take our stand, as it were, beside the throne of Providence, and look down, though but dimly, in company with that All-seeing One who measures the grand march of humanity by millions of our longest circles of duration.

I see with the eye of patient faith, of glowing hope — I see the now civilized nations erecting a common tribunal for their differences, where bloodrobed Battle is not the judge. I see the higher few, not rousing

from easy opulence to tighten their grasp on feudal privilege, and push back to insignificance the wronged and the threatening many. The spirit of him* who exulted that the school-master was abroad, and who is himself the teacher of a nation — the spirit of enlightened policy and magnanimous benevolence is the badge of rank, the impulse of the powerful; and the common, wide-spread multitude are rising in intelligence and satisfaction to a level with those who are inviting them upward. Calm and prospering Christendom kindles with the heavenly zeal of her Divine master, and does not permit the barbarous heathen to advance by the dark, devious, gore-stained way which she has travelled. Her missionaries of science, literature, and Christian truth are among them, with the resistless eloquence of God-like love. As they look toward heaven and find a common Father, and abroad among other tribes and recognise a brotherhood, and turn inward and feel the powers and the pleasures of intellect; and as they learn what they are, can be, and

* Henry Brougham of England.

shall delight to be, savage generations, born as it were in the world's primal twilight, shall come up to the modern eminence of light, peace and multiplied enjoyments, with direct and brief passage, like the pleasurable journey of a morning.* The ever swelling but dangerless floods of knowledge cover the earth as the waters cover the sea.

Such is a picture of the distant future. To reach it needs not the goads of war. Unless life, freedom and dear privileges are at stake, let its arms repose in the arsenal. But that this may be so, there is work to be done. The martial spirit imbibed from the past, is still latently diffused through the common heart. By many it is identified with the spirit of patriotism. Let the mistake be corrected. True love of country is cool deliberation and generous compromise. Let Peace societies lift up their voice, send abroad their writings. Let their doctrine go sounding through the world; and perhaps that blood which exasperated Freedom seems about to shed, may be somewhat stayed, and hoary Aristocracy be

* See note III.

induced to go down to its inevitable grave by a less violent end.

I have extended, and at length am closing this chapter in a manner not the least anticipated when I began. But while I would vindicate the ways of God to his creatures, and the nature of man to his brother man, I would also vindicate my own principles to the pacific reader. Let me not be called the adversary of Peace.

CHAPTER XII.

INJUSTICE OF MAN TO MAN. CONSCIENCE.

We are now ready for an answer in some sort, to the questions commencing the last chapter. Why does man defraud, steal, rob, and perhaps coolly commit murder, thereby destroying the peace of others, and sooner or later his own? From what general principle is man unjust to man?

It arises from that life spring to action and first conductor to happiness, self-regard. But all have this, why should some only transgress? We shall best find a reply perhaps, from considering in the first place, why the majority are restrained.

There is a sentiment native to every human bosom which approves or disapproves of actions, especially of those which have reference to the welfare of our fellow-creatures. We may gather berries by the road-side and feel nothing but pleasure and approval. But when we take without permission from the

gatherings of another, a voice within makes us hesitate, and more or less loudly says, withhold. It is not necessary to my purpose to determine the precise origin and nature of this sentiment, to inquire whether it springs from sympathy with the wronged, or from the thought of what would be our feelings in his place; or whether it is a distinct principle like pain in the body or resentment in the mind; it is sufficient to know that it exists. This sentiment is at first naturally weak, compared with those strong propensities which prompt us to possess whatever shall supply want and afford pleasure. It needs to be joined and interwoven with other feelings, to answer the desired end. And there are very few if any, in whom these allied feelings do not exist, and are rendered stronger and more useful than the original principle itself. In the first place the heart is subjected to parental teaching and example. The child is told not to take certain things or do certain actions, and when he is inclined to disobey, the look, the voice and the threatened punishment come to recollection and prevent. Permitted conduct is signified by the word right; unpermitted, by wrong.

These terms, thus early stamped on the memory, and associated with the inclination, start as it were into living and menacing sounds on the proper occasion. They are applied not only to the child, but others who may be the subject of remark, accompanied with the corresponding tones and looks of satisfaction or displeasure. As acquaintance with persons and conduct is extended, actions in general are found to be classed and denominated by one or the other. The sentiments of society are found to agree with those of early instruction and discipline; thus the language of approbation or the contrary, is everywhere and almost continually heard. So that when the candidate for life is tempted to what is wrong, he seems to see in the countenances, and to hear in the voices of all the sentiments of condemnation, unaccompanied by the hesitation and forgiving sympathy of affectionate friends. For even the vicious disapprove, at least in their secret hearts.

But there is another feeling additional to those generated in the above-mentioned manner, of still more powerful effect. It is the fear of God, the fear of his punishment per-

haps here, and of his still more terrible retributions hereafter.

The belief in supernatural power has prevailed from the earliest ages of the world. Among the heathen, this power has been as it were broken into fragments, divided among thousands, whose characters although above human nature, still possessed its attributes and its vices. The pagan deities, nevertheless, were supposed to punish the violation of justice between man and man, in some degree at least. The sentiment of right and wrong, even with them, must have been strengthened by the thought that there were innumerable invisible eyes taking note of actions to be rewarded or punished in this life, and perhaps more severely and lastingly in the imagined future.

If so with believers in many and imperfect divinities, how much more deeply must the sentiments be impressed under Christian teaching. I believe that the difference between the morals of the Christian world and the Pagan, is owing principally to the more intense and comprehensive fear of a supernatural, invisible government in the former. To the

subject of evangelical instruction, these scattered energies are all gathered into One infinite might, which created and controls the universe and all therein; and can continue all, or destroy all, with a single effort of one undivided will. The many eyes dispersed through creation, perhaps to behold, but possibly to be absent, or unnoticing, are gathered into one all-embracing vision which notices not only flagrant acts, but the least deviation from rectitude, and the minutest shades of character; which numbers and weighs the very thoughts and feelings and motives of the mind, even those which are just starting into existence in the inmost recesses of the soul. This fear of the One Infinite Deity I believe to be the principal and all-important restraint to unjust actions, and in fact to all courses of conduct that are injurious to man, either in his private or social condition. If all do not possess it, the majority do, sufficiently to form a sentiment so strong and generally prevalent, that the few are withheld by the fear of human indignation and abhorrence, if not by the fear of God. But if this is not enough, there are governments established by men to take cognizance

of crime. Those who would not be restrained by parental teaching and associations, by public sentiment, or by religious fear, will nevertheless beware when they see the tangible realities of granite walls and the gallows, in prospect. Of all things valued by man, liberty and life are the dearest; and the peril of these is the last bar to iniquity.

The feelings generated in the manner above described, mingled with each other and operating to one end, constitute, I conceive, what we call Conscience. So early do they commence, and so gradually accumulate, that the compound whole is generally supposed to be one homogeneous, indivisible principle, an independent faculty of the human constitution, like the sense of hearing or sight; and corresponding with this view, it is called a sense — the moral sense. To perceive that conscience as it exists in most bosoms, is formed from separate elements as above described, we have only to consider how its power is weakened by the diminution or the absence of any of the component parts.

Suppose the laws against crime to be at once abolished, society in all other respects re-

maining the same, and notwithstanding the feelings produced by education at home, and by religious teaching at church, and the check from common opinion besides, how soon would property and personal safety be endangered. Thousands who are now barely kept just, would rush upon the goods of others as they would upon the game and the fruits of a common wilderness. Their conscience is not restrictive enough, without the aid of that fear impressed by the relentless arm of the law.

Still further, we will suppose the Sabbath not to be held sacred, worship neglected, and the religious admonitions therewith connected of course not heard. The consequences from this additional removal would be unspeakably worse. Notwithstanding all the other influences, the moral fabric already tottering, unsupported by the pillars of civil authority, would fall gradually to ruins. The cement of its parts would have lost its most cohesive ingredient. That such would be the effect is evident from the state of communities even in christian lands, destitute of religious observances, where, although the law reigns, all license prevails to the very borders of crime.

I have exhibited it as I suppose it to exist in the majority. I have spoken of the manner in which it gradually grows in the individual mind among us. It grows in the same manner in the mind of our race considered as one body. All history shows that mankind had not that deep and effectual sense of right and wrong in the early ages, which prevails now. Or at least this sense did not take cognizance of so numerous and diverse particulars of conduct as now. And with the majority it seems to me it could not exercise so decided and solemn a judgment on any particular item of conduct. The reason must be apparent. Those circumstances had not operated which have since created that vigilant monitor, that stern authority which presides in our bosoms. The existence and the use of the universal principle of resentment is a confirmation of this view. It will be recollected that resentment was principally necessary in those early stages of human progress in which governments had scarcely been formed, or were very irregular in their operations. It might have been added, when also most of the other elements of moral restraint had not appeared,

and amalgamated together into one concentrated and efficient power. It may be remarked here as an additional confirmation, that the principle of resentment, at least that continuance of it denominated revenge, was prohibited by the Gospel dispensation, under the auspices of which governments became more regular, equal and just in their operations; and under which especially, the fear of God and the awful retributions of the future were fastened with unprecedented efficacy on the imagination and the heart. By thus considering resentment in connexion with the present topic, we are strikingly reminded of the prospective and comprehensive wisdom of the Creator.

Why now should the few out of the many transgress the laws, human and divine, and commit flagrant injustice on their fellow men? If the preceding views are correct, it seems to me that there is but one answer.

The fact must arise from the circumstance that these exceptions to common character have not been subjected to those influences which form the great moral restraint of the body of society. Had these same men lived

in another age, or in another county, we should not wonder at their dereliction from our criterion. We should then know their characters to be such as circumstances are precisely calculated to produce. It is the same with them now as if they had lived in a darker age, or less fortunate land. We have seen how, if any one of the more important influences which form the moral principle has not operated, it is likely to be proportionally weak. Now consider how deficient is the instruction of multitudes of parents through ignorance, and how wretched are the examples of many of these in consequence of their own unfortunate education. Then in numerous instances the religious influences have been wanting, or have been applied in such a way as to prove of but little use.

Indeed there are innumerable cases in which the most assiduous instruction is counteracted by other more powerful causes; if not at the time of education, at least afterward in the course of life. Example is contagious to the young, and to the more mature of pliable disposition. And in mingling with the world, occasional contact with the vicious is

inevitable. It is a matter of course that out of the many some should assimilate in vice. In the case of the body, we know that predisposing causes will admit disease more readily, violently, and permanently to some than to others. It is the same with the inner man. Take the pirate, the highwayman, or any who have been brought to their doom in the penitentiary, and trace their characters step by step, atom by atom, as it were, back as far as the earliest looks, tones and actions of tender parents, and less interested exemplars, and somewhere in the long series will be found the particular influences from which they have become what they are.

If the origin of their vices is not as explained, what is it? When they entered the world they were as innocent as others, and they had similar bodies, senses and mental principles. All the elements of human nature were the same in them as in all the rest of their species. And it is very certain that no new elements have been added to the human constitution from the earliest generations till now. One principle is surely as strong with them as with others — the desire of happiness. These vic-

tims of guilt have wandered from the path of pleasantness and peace. Something must have caused them to go astray. It is not in human nature to tread on nettles, to rush among scorpions, to plunge through a fire, unless there is a power behind to drive, a hand beside them to lead, or a delusion beyond the danger, to entice.

Do any doubt the view here given? Let me ask them if they would place an ignorant and tender child with drunken parents and liquor-tasting children; or apprentice a son in the work-shop of a state prison where there is unqualified license of speech; or send him from the bosom of home to the temptations of a city or a college without a word of advice? or would they willingly see religious instruction discontinued, and the Sabbath a gambling day? If they reply, no; I simply ask, *why?*

What I have here said concerning the violations of human and Divine law as it regards others, will also apply to all departure from duty. In the indulgence of appetite and passion, the laws of God stamped on nature and written in his word are transgressed; and it

arises from the same predisposing circumstances. Has there seemed anything wanting therefore in the chapter on Excess, I trust that these last explanations and the reader's own reasonings will supply the deficiency.

CHAPTER XIII.

MIRACULOUS PROVIDENCE OVER MANKIND. CONDITION OF THE FIRST CREATED. THE GARDEN OF EDEN.

In the last chapter an account was given of the formation of conscience as it exists in the majority. Its chief element, the life, the quickening spirit of it, is the fear of supernatural power. With those who in all ages have believed in One infinite and most just Governor of the universe, this principle is the strongest. I do not mean that this has been the only restraining or exciting feeling which has sprung from a sense of the Deity; for gratitude and love have superseded fear in some, and have usefully and delightfully coöperated in many; but I am persuaded that with the great mass of believers, from the first onward, the "Fear of the Lord" has been the "beginning of wisdom." It has been the vicegerent of the Most High in governing the world. All observation and history confirm this view. If it

is not so, and not intended to be so, then the Divine dealings are to me a mystery, and most of the sacred volume has been sealed from my understanding.

We have thus far been studying that "elder scripture" from God's own hand, the book of nature. It has revealed to me as I have transcribed, a consistent, a mighty, a glorious plan, devised by Perfect Wisdom, and carried into effect by Perfect Goodness. Let us now enter on that supplementary volume, miraculous providence, the several and successive parts of which are recorded for our reading. We must keep the known facts of nature in remembrance, and apply an unprejudiced understanding to the facts of Scripture; for they must correspond. The Framer of our bodies and Father of our spirits would not stamp unnumbered millions of his best work below, with the same distinct and harmonious characteristics, and then trace a miraculous word containing the least real contradiction. Fearfully and wonderfully made are both, and they declare his glory and show forth his praise in unison. We shall find the Creator to have been the same unchangeable

Father from the beginning onward. He did indeed once look forth from a pavilion of darkness, and with a countenance of lightning, upon that dear child of his care, man; but it was because his newly-opened and inexperienced eye was unconscious of the all-surrounding light of paternal wisdom and love.

We begin with the first created of our race. The Divine Providence over them was peculiar in consequence of their peculiar condition. This condition we will now consider. I shall be more particular in respect to their nature and situation that otherwise, because I think no small error has generally prevailed on these points — error, which has been the first link of a long and heavy chain of false notions, that has been bound around the readers of Scripture, for ages. It has infolded the body, clasped the limbs, cramped the minutest joints of Christendom with a tenacity and power, as if wrought from the eternal elements by the Creator himself, and fastened like imperishable truth upon his workmanship. And indeed I believe, as hereafter will appear, that this has been by Divine appointment. It has been a ligature to the childhood of Christian-

ity, without which it would have grown with enfeebling disproportions, would have gone astray, have fallen into danger, and perhaps have perished. But it is now coming to the fulness of its stature, and it is writhing with restraint, the iron wounds, the rust cankers, and the struggling system must be released. Many are at the benevolent work, and some violently and at random. While the strong smite and rend in zealous compassion, be it my humble attempt, with reason's gentlest finger, to extract the first in-growing link, and loosen a few larger folds, leaving it to other hands, and native and increasing strength to consummate the freedom.

We first consider the constitution with which the original man and woman passed from creative skill into life.

They had bodies from the dust of the ground, that is, from the elements of nature, as we have. Therefore in consequence of the essential changeableness of matter, their bodies must have been perishable like our own. They must have needed food to repair their wasting frames. The scripture account indicates this necessity, as the fruits of the herb and tree were given them to eat.

Again, whatever powers could change matter around, could operate in like manner upon them. Of course their bodies were subject to injury and death from the same causes that produce these effects upon ourselves. The action of fire, or poison, the teeth of a wild beast, a fall from a precipice, or submersion in water, must have disordered or destroyed their bodily functions, in the very nature of things. Their continuance in soundness and life, therefore, did not depend on the imperishableness of their material constitution, but on the absence of agencies powerful enough to effect it.

In the next place, let us see what were the character and condition of the minds of the first two of our race. We know the nature of the human mind, as it is now; how admirable its adaptation, glorious its progress, sublime its delights. No one can rationally doubt that its capacities for enjoyment, its faculties for action, and its progressive character, were designed in the beginning, together with the universe around, to which they are so perfectly fitted. The first two, then, must have had minds as well as bodies precisely like our own, because they

were to be the progenitors of beings precisely like ourselves. They were of course to receive their ideas successively and gradually through the senses as we do. They must have left the hand of the Creator in a state of total ignorance, as children come into the world now. The only difference between them, and infants with us, I conceive to be this. They were formed we may suppose in full stature, with their animal nature in adult strength. So that, inasmuch as their faculties were prepared for action by a mature body, they were thus far superior to common infancy. We know that there is a difference in respect to mental power in mankind now. This difference is owing, in some degree most certainly, to peculiarities in physical constitution. We have reason to suppose that a constitution of the most favorable character was given to these originals of our species. As for any other superiority over human nature as it is now, we find no proofs of it in Scripture, and certainly none in reason.

As it respects the natural means by which the faculties are developed and ideas acquired, the first created were more destitute on

entering life, than any of their posterity. We shall perceive this by considering the sources from which children with us acquire knowledge, and become mature in mind and able to take care of themselves. They become acquainted in the first place with the articles of dress, and other things of comfort and convenience about their own little persons; thence their knowledge gradually extends to the many objects and operations of domestic life; thence again to the innumerable implements and circumstances of business abroad in the neighborhood, and so on to the great affairs of the country, and the world at large. They notice those around them at their employments, and are incited to put themselves in action, and to try to do like them. There are the various objects and appearances of nature indeed to be observed, and to contribute knowledge to the mind; but still, far the greatest part of its early ideas is derived from the things of art, because they are more frequently, or at least more attractively presented to view in the numerous wants and occupations of life. What a multitude of ideas does a child in this way acquire by the time he is

two years of age. Yet it is many years before he is considered mature enough to act for, and altogether take care of himself.

Now we must recollect that the above sources of knowledge and mental cultivation did not exist when the first created entered upon life. They opened their eyes, not on the innumerable objects and operations of art, but on the lonely solitude of unwrought nature. No events had happened independently of themselves, which could be communicated to their ears. They must wait for their own experience most certainly, in respect to those materials which make the largest portion of our knowledge, that is, the various discoveries in nature, and events in the history of life.

Such being the probable character and condition of our first ancestors on their entrance upon the world, the Creator himself would be likely to exercise that special care over them which their peculiar situation required. Without the guardianship of some superior intelligence, they must have been often exposed to injury and destruction. Suppose an infant to be miraculously transformed to adult dimensions and strength, his mind, however, remain-

ing in its original ignorance, into how many dangers would he incautiously run, continually hazarding his safety and life. The case supposed I apprehend to be an illustration of the peculiar situation of our first progenitors. Until experience, or instruction from another should inform them, how could they know the causes of harm? If, prompted by curiosity, they had wandered abroad over the earth, they would have been in peril from falling, from drowning, from poisonous plants and reptiles, and from ravenous beasts, before their own experience could have taught them to beware.

From these considerations we have a clue to the most probable meaning of the "garden of Eden," as the primeval abode. We have seen why Adam and Eve must not at first stray unwarned and unprotected abroad in the wild earth. Have we not reason therefore to suppose the Creator would locate them at first, in a place free from everything noxious, and into which no destructive animal would be likely to intrude, and from which they would not be permitted, or easily tempted, to wander into danger beyond its limits? We cannot suppose that the chosen spot was on a plain of sand, in

a gloomy vale, or on a mountain of rocks. It is likely to have been of pleasant and engaging aspect, abounding in agreeable fruits proper to sustain life. In comparison with the rest of rude nature, it might well be denominated a garden. In contemplating Eden the idea of a modern garden seems to present itself to many minds, with all that method and fanciful decoration which human art has at length created. With this view there would be of course a manifest inconsistency between the scripture account, and reason and probability, and there would be substantial ground for the sceptic to call the account into question. But suppose it to mean simply a secure and agreeable place, to a necessary degree superior to the wild and stubborn earth from which man was afterward obliged to get his subsistence, and we have an explanation perfectly accordant with human nature and its wants, and not at all inconsistent with the description in the Bible.

If such was the first man, and his abode simply this, why was it distinguished by the name of Eden or happy? Does not this appellation afford some ground for the frequent belief that

there was a paradise in the beginning such as man has not been worthy of since? Let us examine the subject in connexion with our previous conclusions, and see if the name Eden indicates such superior blessedness as many suppose.

In the first place, the situation might well be denominated thus, from its probable richness and beauty in comparison with the rest of nature, as pleasure and peace are easily associated with scenery of peculiar charms. It might have been called Eden moreover, in respect to the absence of that unhappiness which was afterward the lot of our race. The causes of evil could not in the nature of things have operated immediately upon the first created. They were not liable to fall into danger, as feeble infancy does, from mere physical helplessness; for as has been said before, they were probably formed with mature bodily powers. They doubtless possessed the most perfect soundness of constitution, had the earth-made, animal nature in its utmost perfection; of course those thousand occasions of irritation and pain, which afflict us as soon as we come into the world, could not affect them. They had

not those allurements to excess, which prevailed after the arts began to multiply and render more intense the pleasures of the palate. They would therefore be spared the pains consequent on luxurious indulgence. The natives of some of the islands discovered by Europeans were blessed with a health and a cheerfulness beyond anything in civilized life, in consequence of living temperately on the simple elements of nature. Their condition was likened to primeval Eden by the admiring discoverers. But the tenants of Eden must have had far less cause of unhappiness than even these happy islanders, for they were alone; there were none around them of different dispositions, wishes, opinions, and modes of action, to thwart and to irritate. Moreover, they probably had no desires for many things which they could not obtain, as is the case with us. Their desires could have extended little further than the supply of the simple animal wants, and of course might be easily satisfied. They could have but little cause for the unhappiness of discontent. They had lost nothing to excite regret, and they anticipated nothing to create anxiety.

They had no memory of evils in their own experience, and others had not lived before them to transmit theirs; they had therefore no sad retrospect. For this reason they possessed no materials in their minds from which to frame cheerless imaginations. We perceive therefore that the happiness of Adam and Eve was rather of a negative than a positive character; it consisted more in the absence of evil, than the possession of good.

In this propitious situation we have reason to believe that the first of our race received from the Creator such instructions as were necessary for their welfare, and for the commencement of the great scheme of human destiny. In a rational view nothing more could have been communicated. For why should the common Maker of all be particularly partial to the first created any more than to the millions of his children to whom he has given existence through them? All that he could intend by them, in distinction from their posterity, was simply to commence the great process of human generation, improvement and happiness. Whatever miraculous aid or favor was absolutely necessary to this

end, we may presume he afforded, but no more. If we imagine the first man and woman to have possessed any special high privileges beyond this, it is without probability. Besides, such privileges are no where recorded in Scripture.

The condition of Eden may be compared to that of healthy infancy creeping and tottering among flowers, exulting in its little circle of novelties, while at the same time it grows in strength and experience, preparatory to action, discipline and improvement beyond the bounds of its nursery.

The view we have taken of the feeble and ignorant infancy of mind at first, is perfectly accordant with the analogy of nature. We know that growth from less to greater, of progress from inferior to superior, is a general law of creation. Geology makes known that the earth arose from the chaotic void by slow and successive formations, until it was fit for the habitation of man. All the vegetable tribes spring from little seeds, and all animals, even the largest, grow up from minute principles. All the millions of mankind are supposed to have descended from but two. Every

human mind, however mighty in power and rich in treasures it may become, is at first but a mere point, a something next to nothing.

Lastly, that measureless flood of thoughts and feelings which is at this moment pouring through the channels of intelligence, and those incalculable riches and splendors of art which crowd and cover the civilized world — all these have gradually proceeded from the scanty ideas and rude tastes of original barbarism.

Why then may we not go back still further than ordinary barbarism, and find human things dwindle down to an almost imperceptible point, to a something next to nothing in the first man, as it is in individual infancy? This is certainly according to the analogy of all nature, it is the teaching of reason, and there is nothing in Scripture, properly interpreted, to the contrary.

CHAPTER XIV.

THE FIRST MORAL LAW, AND THE FIRST TRANSGRESSION.

We next have the account of the first prohibition, the first temptation, and the first sin. I am disposed to believe that the scriptural representation is an allegory, shadowing forth the truth in that poetical style peculiar to the early ages, and to eastern nations. Would we possess this truth we must seek it in that rational and philosophical manner absolutely necessary to the understanding both of nature and Scripture. As has been intimated before, the great principles of the human constitution are all harmonious with each other; they unitedly tend to the most glorious ends. They must have been planned by the unchangeable Creator in the beginning. His miraculous providences must be perfectly adapted to these principles, and have in view the same ultimate purpose. This is evidently true in respect to the Mosaic and the Christian dispensations, and if we do not find it true in regard

to God's dealings with Adam and Eve, then there is one discord among the numerous harmonies, or our own preceptions are at fault. With these preliminaries, let us now see if we cannot come to some rational conclusions concerning the first moral law and first transgression.

We believe that the Creator has promulgated many laws or rules of action to mankind as they have progressed from infancy onward. Some things he has enjoined to be done, some things he has forbidden. Let us examine these laws, and we shall find them precisely adapted to the nature and the condition of mankind. We find them to have been issued at the exact time that they were wanted. When mankind were in the infancy of their natures, they would of course need fewer regulations than when they had further advanced, and their relations to the world around had become more numerous. There must have been a time when the first law was given. There is no reason why it should not have been imposed on the first created, as they had natures like ourselves. It is altogether probable that it was made like all that followed it

in the Divine dispensations, because obedience to it would tend more to the welfare of man, than if there were no laws and no consequent restraint upon conduct. Now from our view of the condition of the first of our race in Eden, what prohibition may we suppose to have been imposed on them? We have seen that in all probability they were not liable to go to that excess in the indulgence of the palate which happens in a state of further advancement. As they were alone, the law could not have reference to others; there was no occasion of injustice, the doing of injury to others in any way. What then from a consideration of the nature and condition of man in Eden, was likely to be that prohibition which he was at length induced to break over, and so bring upon himself the evils that are said to have followed? The only way to decide is to consider the allegorical account in connexion with what we have seen to be the probable condition of the primitive pair. It seems to me that we have a clue to the truth in the Scripture itself. It is there related that the transgressors' eyes were opened, and they knew that they were naked, and that for

this reason they hid themselves from the Creator, and began to wear clothing. We have reason to suppose that here first commenced the feeling of shame. We read that he said to the woman, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children. Again, and Adam called his wife's name Eve, because she was the mother of all living. Unto Adam also and to his wife did the Lord make coats of skin and clothed them.

Now connect these passages with the conclusions of the preceding chapter. We there find that some time must necessarily elapse before the primitive pair would become sufficiently mature in mind to take care of themselves in the exposure of the open world. If such were their characters, were they sufficiently mature to take proper care of offspring?

Suppose children two or four or more years of age, who have been receiving ideas from all the objects and circumstances around them in civilized life, to be suddenly transformed to adult dimensions, and to have the care of others committed to them; we should judge them to be very inadequate to the task. How much more inadequate to the superin-

tendence of children would have been these originals, for some time after their creation. For notwithstanding the preparation for action which a mature body might have given them, still, as was said before, how slow must have been the development of intellect from the want of materials to act upon.

But suppose that in the security of Eden, infants in body as well as mind had been born to those who were infants in mind only; and that all had been instructed by God, preparatory to their entrance into the wider world. In this case there could not have been that difference between parents and children in knowledge which renders instruction necessary on one part and docile reception on the other, and from which springs that reciprocal affection which so blesses the mutual relations.

From these considerations I cannot but think that the law in question related to that propensity which in the mature bodies of the first created would naturally develope itself too soon for the infant intellect. Without a temporary check the effects must certainly have been pernicious, if the views in the preceding chapter are correct.

It is scarcely probable that they understood the philosophical reason of the prohibition. It was probably with them as it is with infant minds now; they must submit to authority long before they are able to understand why that authority is exercised. As they would not obey the command from its reasonableness, the natural way would be to place the check in their fears, as God, and parents, and national governments have done ever since. Punishment must therefore be held up to excite the restrictive emotion. I know not why the threat recorded may not have been the one made. What could be more dreadful to them than the loss of that existence whose painless charms they had just begun to feel. The propensity must have been naturally strong, and the sanction must have been of proportionate power.

Now was commenced, we perceive, that feeling which is the chief element of conscience. Indeed, this must have been prior in point of time to any other. The fear of God was the elder, as well as the regal principle of the great moral authority seated in the soul.

The prohibition was at length broken over, not however until there was no further need

of it. For we find that they were taken from the ease of Eden, that nursery of their childhood, and obliged to seek subsistence from the rude earth; and the circumstance that they were able to do it shows that they were adequate to the lot, and of course in a considerable degree adequate to the care of children. God must have intended that the prohibition should have effect no longer than till they should attain to this ability. I cannot think that they were thus driven forth and prohibited from return, because they had transgressed, for they had kept themselves under restraint as long as was necessary. The true reason seems to me to be this. They were prepared to meet these necessities which God had implanted in their natures for the development of their minds. They must now seek food as their posterity did, with a task upon their faculties to obtain it. In so doing they would meet with those incidents which would give them knowledge and subjects of reflection, and also have reason and invention brought into exercise and improvement. They were prohibited from returning to Eden as a maturer child is prevented from the ease and listlessness of the

cradle, when he should be at the exercises of a school for the discipline of his mind. Of course they would perceive a difference in lot, and repine and wish to return, not knowing the importance of their new situation. It was not in wrath then that their condition was changed, but in mercy and wisdom. The subjects of this dispensation might with good reason be left to infer that the change was in consequence of a curse. It might be important that they should imagine so. For they and their posterity were to be dealt with as children, to be restrained by authority and by fear from such conduct as would be harmful.

There must be something to plant this fear deeply in the bosom, so that it should spring immediately into operation in contemplation of the Deity and his commands. The impression that the evils of life — anxious toil, weariness, pain, and other calamities — were the consequences of disobedience, would have no small effect. The salutary fear must be much increased by the supposition that so lamentable burdens were laid upon man as a penalty for the first transgression. Whether the Deity really uttered anything to give rise to this no-

tion, or whether it is altogether imagination, I know not, it matters not. The effect under Providence has been of great moral use. It has ever given a deeper and more useful sense of the turpitude of sin, and the consequent displeasure of God.

Such I apprehend is the most probable view of the first law and transgression. It seems to me rational. To take the scripture account literally makes the Creator impose a law for which there seems to be no adequate reason. For why should mankind be prohibited from partaking of fruit which was pleasant to the taste, and effectual to give them knowledge, and make them like God? To take the Scripture literally makes the Deity a severe and cruel being, for he foreknew what would be the event of the propensities he had implanted in man. He knew that his creatures would break over the law he had imposed. He foreknew all the evil which is supposed, consequently, to come into the world. The common interpretation gives occasion for the Deist to scoff at the Scripture, to say with a good show of reason that it is a fable, and unworthy of that great Being whose goodness is as

evident in his works as the light that displays those works to the eye. With the view I have given, all is pleasant and beautiful, all is in exact accordance with the nature, conditions, and wants of man. It is a necessary step in the great plan of human progress.

We have thus accounted for the introduction of Sin into the world. It was simply the breaking over a law imposed to restrain the strong propensities of man, implanted in his nature for important purposes. There is nothing mysterious, nothing unnatural in it. Suppose a child to be inclined to eat too much food, too much delicious fruit, in his ignorance and desire for that which promises to be agreeable. There is nothing mysterious in the desire of the child; he wants the pleasure, and his reason is not sufficiently strong to know the consequences of indulgence, and to restrain his inclination. The parents have mature reason; they have a greater foresight; and they lay prohibitions in love to the child. They know that he may find opportunity to break over, not for the love of so doing, but for his own pleasure, as they themselves prefer what is more agreeable to what is less, or

happiness to an absence of it. They know however that the child is not likely to indulge, if they impose rules, and threaten punishment, and put the little creature of impulse under the influence of fear. There is nothing mysterious in all this. Why then should there be in the parental treatment of God toward the human race? For the care of an earthly parent is an exact illustration of His government.

We have reason to suppose that, as the characters of the first created and their children were developed, and as new causes of action and of injury arose, new rules would be given, adapted to their condition, and man be induced to obey through fear, as was the case at first. We find that the shedding of man's blood was forbidden. This is the next prohibition mentioned in Scripture; and this is perfectly accordant with what we should expect. We know that individual rights were not then protected by human law, and resentment was the natural restraint; of course blood-shed was likely to be the consequence. Authoritative restriction therefore was more likely to be early needed in this respect, than in any other.

How many laws were distinctly issued by the Divine legislator before the promulgation at Sinai, we cannot tell. Few are recorded. But the decalogue and all subsequent regulations were given for human good; and they were all enforced by operating on fear, for this was the most effectual method, as human nature is constituted.

Before closing, I would add another illustration, although similar to those drawn from parental and national authority. We may compare the Divine government to that of the discreet school-master. He knows that without rules and threatened punishments, his pupils will fail in the purpose for which they are put under his care. He foresees that most will occasionally transgress, and some very often; but that none will do it near to that extent which would be the consequence of no regulations. It is precisely the same with the Infinite disciplinarian; he knows that his pupils in the school of the world will occasionally disobey; but he so proportions the threat to the feelings which he has implanted, that the majority are restrained much, the few some, and all to such a degree as to answer

the ultimate end of creation. He who formed the body and begot the spirit; who planted the propensities, the desires, and all the emotions, in known proportions, cannot be disappointed. It is impossible that the Creator should *curse* the foreseen movements of that work, which, when just finished, he pronounced "*good.*"

CHAPTER XV.

THE ORIGIN AND PURPOSE OF WORSHIP.

According to the Scripture mankind began early to offer worship to the Deity, by the sacrifice of their flocks and fruits. Worship has continued in various forms ever since. I believe that it has exercised an all important influence upon the welfare of the world, and that it was established by God in the beginning, not on account of himself, but as a means only for the good of his creatures.

We have seen how necessary it was for the Creator to impose a check upon the strong propensities he had put into the constitution of man; to make a law or a rule of action, and present himself in the awful light of a punisher of transgression. But notwithstanding, unless some further means should be adopted, this creature of appetite and impulse rather than of reason, would soon forget the Creator and his commands. He could not see him with his eye, hear him with his ear,

or feel him with his touch. And miraculous manifestations were to be but few, and resorted to only on occasions. There must therefore be certain instituted signs by which man shall be continually reminded of his Maker. We cannot but be convinced of the absolute necessity of these signs, or in other words of religious institutions, when we consider mankind as they are now. It has been previously remarked how powerful is the check upon the majority of men with us, from the frequent thought of God, and the fear of his retributions. Suppose now all religious institutions to be annihilated; let the Sabbath become as other days, and its solemn services close, and would the thought of God be as frequent, this salutary fear as deep and effectual as it is now? Compare towns and villages in general, where the Sabbath and its worship are held sacred and observed, with towns and villages in general where they have been neglected for a considerable time, and who will not say that there is a very manifest difference in the morals of the people? Other important circumstances indeed for the most part accompany religious institutions, and coöperate with

them for good; yet subtracting all the probable effect of these, still very much must be attributed to the causes under consideration.

Take even the better part of any Christian community. They believe in an invisible Creator of the universe around; that he is the immediate upholder of all things therein; and that in him they live, move and have being. But the most striking objects and circumstances of this universe, the sun, moon, stars and seasons, and all the operations of nature, are so constant in their courses and appearances, and so familiar to the observation, that their still small voice, so convincingly telling of their Author, is not heeded amid the stir and bustle of affairs, and the absorbing interests of life. What then is it that makes even this better portion of community thoughtful of God, and conscientious in action? Is not much to be attributed to the consecrated day and its exercises? Do these away, and would not the reverence and the fear depart gradually from their hearts? If it needs external signs to remind modern and enlightened man of God and his laws, and the duty of obedience, the same were as necessary

most certainly at all previous and less enlightened periods.

Worship was performed by sacrifices in the early ages of the world. This was a wise adaptation to human weakness and wants. From the low state of his intellect man was not capable of that spiritual worship which we are able to render. We ourselves absolutely need outward forms in a greater or less degree. Much more man in the infancy of his nature. Of all things in creation, the most striking to the eye, and the most powerful in its effects, is the element of fire. Of all the things possessed by man, the most indispensable and dear, is the food that keeps us from perishing. What then would be more likely to make man think of God and his commands, than requiring him regularly to consume a portion of his fruits and flocks in that flame which ascended toward the heaven where God was supposed principally to have habitation? The same Being commanded the sacrifice, who instituted those laws the violation of which he would terribly punish. The sacrifice then was the best possible mode of impressing the mind with the remembrance of

duty, and the danger of disobedience. Let it not be understood however that fear and awe were the only emotions excited and kept alive by this service. Gratitude, especially in the purer patriarchal times, must have gone up with the offering. I think however that the sentiment of fear and awe must have been far stronger than any other. The worship was paid as to an authority that must be obeyed, rather than as to a goodness which should inspire gratitude and love. It could hardly have been otherwise from the circumstances that existed. Man was hardly enough of a philosopher to understand the true reason of the Divine appointments. It was best for him at that stage of human progress to be ignorant of the true reason. He felt pleased himself with the respect and the homage of his fellow men, and he inferred that God was like him, and required homage for his pleasure. This same idea prevails at the present time among the heathen in respect to their many deities; and I believe also among the majority of Christians in respect to the One living and true. They regard worship as demanded by God as his right, rather than as institu-

ted by him merely for the benefit of themselves. And to this day religious service throughout the world is more generally performed from the compulsion of fear, than the excitements of gratitude.

And taking the majority as they have been and are perhaps now, the constraint of fear is the only motive powerful enough to induce that regular attention to religious services which has been shown so important. Most of God's moral laws are simply the laws of nature expressed in language; and infringement of them is known by all to be accompanied by pain, bodily or mental, or to lead to it at length. Now if the fear of a supernatural power is absolutely necessary to make men obey the laws of their well-being felt to be established in their own constitution, much more is it necessary to those other laws independent of nature, and established as mementos of the former. There are multitudes however among Christians who worship from the delightful impulses of love. The numbers are increasing as the parental character of the Deity is *felt* as well as believed. As knowledge accumulates, as reason is disciplined, and

as education forms the man to proper habits from infancy upward, there will not be that need of fear as a motive to rectitude. Perfect understanding, perfect habits, and perfect love, cast out fear; and man is slowly but surely advancing towards this desirable consummation.

Worship, which has been occasional, periodical and abject, will become more continual, filial and joyful. The idea of God will not come to mind merely from the solemn gloom and memorial forms of temples made and consecrated by human hands, or rush fearfully upon the heart from the intermissions of duty. It will be reflected from every object in creation with a various and exquisite charm, like the many-hued light which reveals those objects to view. It will be connected with all the sensations and thoughts and feelings which have been Divinely ordained to be the elements of human enjoyment. I do not say that the all-diffusive idea will be an uninterrmitted consciousness to the soul. It is not necessary, it is scarcely in the nature of mind to have it so. But it will always be present to particular reflection. It will be duly felt to

be the pervading essence, the unseen soul of the universe of happiness.

And will mankind forsake the assembling of themselves together for especial worship, and social communion with the common Father of their spirits? I trust not. Is it natural for children to come one by one only, with thankfulness and affection before the face of a loving and a loved parent? There is a gladness, there is a sublime felicity in a perfectly spiritual and filial worship which the offspring of Divinity cannot but naturally seek at stated intervals. They will seek it as they desire the great end of all being, happiness. If it is not so, I know not others, and I know not myself. The globes of heaven are fabled to make music in their spheres, and there is indeed an unuttered harmony passing all imagination. But there is a unison more imposing and delightful than this. It is in a fraternal, consentaneous congregation of worshippers; each one of the multitude having a separate consciousness, and an independent will, with power to send his thoughts on wanderings through immensity; but each one self-determined, collecting himself from his unlimited

range, to one thought, one feeling, and one act — that of grateful adoration to the all-pervading, all-paternal God. It is a faint similitude of that melody of hearts, of that beauty of holiness which bursts from and adorns the congregation without number in that temple not made with hands, but spiritual and eternal in the heavens.

Such a worship, permanent and universal, may be, centuries in the future, unmeasured heights above the present; but however high in the tops of the mountains the Lord's house of blessed devotion may be established, the innate filial principle must be eradicated by miracle, if all nations, like rising waters, do not at length flow up into it.*

* Isaiah, ii. 2.

CHAPTER XVI.

THE FLOOD.

We now come to the Flood, the most tremendous event in the history of man. In the first place let it be remarked that there are many facts respecting the present state of our globe which very strongly confirm the statement of Scripture. They most certainly indicate some overwhelming convulsion by which a mighty change was produced in the face of the earth. These proofs are familiar to the scientific, and I shall dwell on them no further. I think there is evidence from the nature and early condition of man. My particular purpose is to show the reasons of the awful dispensation.

We already understand that the animal propensities of human nature were at first very strong, compared with its intellect and conscience. We know violence and lust prevail in the world now, even among nations the most civilized and comparatively of great ma-

turity in reason and the sentiments. It is not at all strange then that violence and lust and other pernicious tendencies should abound at the time specified in Scripture. As mankind multiplied they would come into closer connexion. In consequence there would arise more frequent occasions of resentment and outrage, and more numerous incitements and opportunities to gross sensuality. The commands of the Creator made to a few would perhaps hardly reach the ears, much less the motives and lives of the wide spread sensual multitudes. And not many terrible exhibitions of Divine power had then taken place to be transcribed from memory to memory and fearfully stamped on the heart. Consequently, the worship which had been established, would in the course of things fall into neglect and perhaps very generally cease to be performed. The fear of God would then be but a feeble emotion and scarcely operate at all as a restraint. What then was more likely to take place than that the infant mind should become absorbed and in a manner lost in his lower nature? Such a state of things is perfectly consistent with the view we have thus far taken

of the human constitution. Supposing this, had not some powerful remedy been used, man might gradually have wasted his nature, and at length altogether have annihilated his species in his blind headlong excess. At least he might have peopled the earth with generations of such a character as to frustrate the high purpose of his being. The crisis demanded either a destruction of the majority of the race, or a miraculous change in their character and habits.

In consequence of an almost universal depopulation of the world, the repeopling of it might be commenced under new and peculiar advantages. In the family of Noah were preserved the purest and best, for seed. They do not moreover commence the great work of replenishing the earth and of developing the faculties, as the first man did, with empty capacity and reason at a point. These minds were enlarged and strengthened by the transmitted experience of the several generations before them. They had doubtlessly been taught the Divine communications and providences from the first formation of man. And now they cannot but entertain a very deep

sense of the awful dominion of God. If Noah was a preacher of righteousness before the flood, this must have implanted a sense of the Deity most abidingly in his heart; and he is prepared to inculcate religious fear with the solemn eloquence of profoundest conviction. Beginning with his own family, he can establish religious worship on a more stable basis, and transmit to his descendants the most powerful motives for its continuance. Judging from the almost universal prevalence of religious institutions ever since, these motives have never ceased to operate.

I conceive this advance of human nature, this previous training of human nature by means of the antediluvian ages, to have been of great importance to the future welfare of the species. Had the second sole father of mankind, together with his family, recommenced the world with the mental infancy and ignorance of the first, another flood would have been needed. The cheering token of promise could not have been arched on the cloud. Other things remaining the same, this second beginning would have been worse than the first. For instead of two, there would

have been eight reasonless, sense-led, passion-tossed beings, to start together on the experiment of life. Population would have increased and spread abroad in a manner far more disproportioned to the ability of progenitors to instruct, than was the case before. This view is altogether rational when we consider that human nature was doubtless the same from its origin onward. Let any two be selected from our species now, and miraculously reduced to the condition of the primitive pair and sent forth as they were, into a solitary unsubdued world, I know not why the same degeneracy would not ensue, and the same destruction be needed, as of old. Or let any eight be chosen and start with precisely no more, and no less, than the maturity of Noah and his family, and corruptions would have followed and dispensations been necessary, similar to those upon record.

At the period succeeding the deluge, reason had become so developed by the progress of ages, and religious fear had become so deeply seated, that with the continued providences of God it did not again sink to that depth of degradation which rendered necessary this

thorough purging of the earth. He who made the human heart and knew how to proportion his discipline, seals his covenant that all flesh shall never more be cut off by flood.

We find this event therefore perfectly consistent with the great Cause of things. It detracts nothing from the paternal goodness of God. The thousands or the millions thus suddenly destroyed, must have died some time by a law of their nature. They would have grown no better nor have been more prepared for death, by the prolongation of life to the usual period.

God operates for the most extensive and final good. His scheme comprehends all things and extends to eternity. Whatever the literal scripture may indicate, and however different the apparent motive of this vast destruction, the real motive was not vengeance and sacrifice, but the tender mercy of foreseeing wisdom and universal love.

CHAPTER XVII.

DEPARTURE FROM THE TRUE WORSHIP — IDOLATRY.

But notwithstanding this deep sense of the One God probably prevailing at the second commencement of the world, it soon grew faint, and heathenism and idolatry possessed almost all minds. In this particular the intimation of Scripture is confirmed by all other history, and also by the present state of a large portion of mankind.

Now the question is, why this departure from the truth as strikingly manifested as it had been, and why this bowing of the mind in abject homage even to the senseless matter over which it had such increasing power? I believe the event to have been the inevitable consequence of the nature of man and of the peculiar circumstances from time to time influencing him in his infancy and ignorance.

The first thing to be considered in relation

to this subject is this. Mankind in the early ages while they did believe in a God could have had but faint conceptions of his infinite character. Their minds were not adequate to the idea. This is altogether probable when we consider the very gross notions respecting the Deity prevailing among multitudes of the christianized and quite enlightened at the present day. Thus it was even with the patriarchs who of all the ancient world must have had the deepest sense of a Divine providence.

Now as population spread abroad on the earth, to a distance from the spots where dwelt those who had held immediate intercourse with the Deity, and as the period of that intercourse began to grow remote, the idea of the true God would very naturally become dim and indistinct in the rude minds of men. It would be a matter of course. Men at first judged of the Divine character by the human, as they do even now. How natural was it in the course of things, for the notion to arise, that God was too great and dignified a being to take personal care of mankind, and that therefore he had deputies or servants who administered his affairs in the world. The

sun, moon, and stars are the most striking objects in nature, gloriously moving or sublimely reposing in the vast firmament. They might very naturally be taken for these deputies, and of course be supposed in some degree worthy of homage and worship. The generation succeeding the one starting this idea would be likely to wander still farther from the truth. In this way the invisible Creator would at length be forgotten and lost altogether from the mind, and his visible and effulgent works be then worshipped as Supreme.

Again, all are prone to respect the memory of the great and the good who have departed. How natural was it then for weak-minded man in the earlier ages, to imagine such to become something like deities after death. How natural also to institute festivals in their honor. We celebrate the birth days and the great services of the distinguished by sumptuous feasting and parade. We have statues and portraits to perpetuate the forms and features of the venerated. A like feeling would induce ancient man to carve images of the deified great, and to use them at their festi-

vals to bring the personages represented more vividly to mind. We can easily conceive how soon associations would gather round these images; how soon they would become sacred things in the eyes of beholders. A short step would now bring them to imagine the hallowed form invested with supernatural attributes, as it were indeed with the spirit of the revered one it represented. As such idols were handed down to remote, and still more remote posterity, the homage would at length very naturally be given to the senseless idol, without much reference, if any, to the departed being whom it was first designed to commemorate.

Let us consider some of our own associations and feelings with regard to places and times, objects and ceremonies, connected not only with the Deity, but with patriarchs, apostles, martyrs and holy men, and we shall find idolatry and its superstitions no matter of wonder.

It might now easily be shown how divinities were multiplied without number. Let more than one be supposed, then hundreds, thousands and millions may as well be imagin-

ed. When men have once fallen from the worship of Him above the heavens, to the worship of the heavens themselves, and thence to departed spirits and invisible objects everywhere, and to material representations of these, it is not at all surprising that they should descend still lower, to the worship of the animals and objects of earth, and of things men daily tread under their very feet.

It might moreover be shown how perfectly natural it was that licentious and cruel rites should at length become connected with the pagan religions. But I have space only for a hint. Mankind at this early stage being almost altogether sensual and scarcely at all intellectual in their character, they fancied their divinities to be sensual in their desires and enjoyments like themselves, and exceedingly given to lust, resentment and cruelty.

CHAPTER XVIII.

THE MOSAIC DISPENSATION.

It is an undoubted historical fact, that almost every vice that degrades human nature came at length to be perpetrated as an act of piety — that is, an act to propitiate the good will of supposed divinities. The human race may be compared to a family of orphan children subjected to the tyranny, not of one, but of many masters; which unfortunates are not only permitted the excessive indulgence of their appetites and passions, but are also encouraged thereto by the example of their masters themselves; and not only encouraged, but actually commanded to commit the most shocking enormities, or forfeit their favor.

Such being the condition of the human family, they must necessarily tend downward and downward, if not to the point of utter annihilation through vice, at least to such a depth of pollution as to require incalculable ages for recovery by the ordinary operations

and unassisted progress of mind. Nothing can seasonably save them, but a renewal of the fear of the One omnipotent and holy God; and this cannot be accomplished but by miraculous interposition. Hence the separation of one particular people from the rest of the world, among whom the worship and the fear of God may be revived.

It is not in my plan to consider the minute particulars of the Mosaic dispensation. All I propose is, very briefly to show its adaptation to the nature and wants of man at that crisis of his history; and to cheer the Christian heart with views more consistent with the Divine character, than are frequently drawn from the awful providences and appalling descriptions of the Old Testament.

The human race had become widely scattered over the world, and separated into many tribes and nations, each having its own peculiar dialect, customs, opinions, associations, divinities and superstitions. Now the knowledge, the laws, the worship and the fear of the true God were to be again established, and it must be by miracle or not at all to any considerable extent. To have made the necessary

communications to all mankind, thus widely spread and variously circumstanced, would have required a miraculous display so extensive, diversified, and continual as to overwhelm and bewilder the mind. It would have excited a distrust in the order and stability of nature, and have caused a suspension of those expectations and operations which are founded on the established and regular procedure of things.

Besides this, there is another consideration. It seems to be the purpose of the Creator that our race should progress in knowledge, self-command and happiness by very slow degrees, and mostly by the ordinary exercise of their faculties. He does not interpose unless they are sinking below the point of self-recovery, or at least unless their degradation and misery are likely to be prolonged to a period inconsistent with his benevolent plan.

If, therefore, a special discipline of one nation only would produce the limited but sufficient effect above intimated, a wider comprehension would have been inconsistent and not needed.

Abraham and his posterity were to be the

chosen medium of good to mankind. A code of moral rules was promulgated, breathing a spirit of purity and humanity altogether above the general character of that period of the world. In order that this code should be obeyed, it was necessary to connect with it the ceremonial worship of the Deity. One reason for this has been already explained; namely, that the ritual might be a remembrancer to keep the Divine laws and the penalties of transgression constantly in mind; to keep the fear of the Lord continually before the eyes of his people.

Another reason was this. The pagan religions were rendered attractive to the childish minds of that age by the multiplicity and dazzling show of ceremonials. To prevent the Israelites in their childishness from the seductions of idolatry, it was necessary to establish for them similar external forms, which they might observe, hold sacred and become attached to, as peculiarly their own.

In this connexion it may be well to explain a difficulty started by some.

If the Mosaic code was in any degree the suggestion of Divine purity and wisdom, why was it not more comprehensive and perfect;

why was so wide a latitude allowed to the propensities without that direct reprehension which might be supposed in a dispensation purporting to be from a source so holy? In reply, let it be considered that a severer code could hardly have been enforced without too great an expense of miracle. It would not have been well to make so wide a distinction between the peculiar people and the rest of the human race. As has been intimated before, the advance from infancy to maturity, from a sensual condition and character to a spiritual, is to be very gradual. There must be a consistency in the process of growth, as in the vegetable creation. The trunk of the human tree must not swell too fast for the root, the branches must not grow out of proportion to the trunk, nor the blossom and the fruit appear too soon.

If imperfection should render questionable the Divine origin of the code, I would suggest that the same objection may be extended with equal weight to that very nature which this code was given to regulate; and human nature was certainly the work of God. Why did he endue man with so strong propensities

as to need prohibitions and punishments? Why not make him more nearly resembling himself, with the impossibility of wrong, a part of his very constitution and essence? Indeed a similar objection may be made in some respects to the Christian dispensation. Why did not the Almighty so order it that this religion and all its happy influences should sooner spread through the world, instead of the very lingering advance which has been its history? The only answer to all is — God's scheme is progressive, and its several parts must be so proportioned that they shall all harmoniously point toward the distant end.

With this view facts are easily accounted for which otherwise might seem strangely inconsistent with the Divine perfections.

War, blood-shed and cruelty were almost universal characteristics of the earlier periods of the world; therefore the chosen people were permitted to make war, shed blood and be cruel. Indeed they must have fought for defence, if not for conquest; they must have done it for conquest too, or not possess the important location of Canaan, unless God should altogether subdue for them by miracle, which

would not have been consistent with the great whole of his plan.

It may be said, however, that the Deity might permit the shocking devastations recorded, but why should he command them? Because it was necessary that the heathen inhabitants of the promised land should be exterminated, in order that the chosen people might possess it in security, and not be seduced to idolatry and its accompanying abominations by the intermingling or near vicinity of the idolaters.

We must recollect that each nation had one or more tutelary deities who were supposed to vouchsafe blessings in peace and aid in war. The Israelites in like manner regarded the true God as particular and tutelary to them, to the exclusion of all others, notwithstanding he was the common Creator. By being permitted to conquer and exterminate, the idea was impressed that their God was more powerful than the Gentile divinities, and more worthy of allegiance.

By a perusal of the sacred writings we find that the chosen people imagined their Jehovah to entertain enmity toward the heathen, actually to burn with vengeance towards them

on account of their idolatry. Such of course could not have been the feeling of the Almighty Creator and Disposer, the most merciful Father of all. Some of the Divine dealings, however, proceeding from all-embracing love, must necessarily have seemed angry judgments to their blind understandings. But the mistake was not without its use. The suggestion must have arisen, that if the wrath of Jehovah is so fierce toward the heathen who have not known him, how consuming would be his vengeance toward us, now true worshippers, should we apostate.

It is to be remarked still further, that this people were governed altogether by hopes and fears of a temporal nature. Their obedience or disobedience was rewarded or punished by prosperity or adversity in this world. In this there was a peculiar adaptation of means to ends. In that early age the things which belong to the bodily wants and satisfactions were almost the only objects of desire and pursuit. Mankind were as children who are not made to obey by presenting to the mind's eye a distant and intellectual good or evil, so much as by the prospect of a toy or the rod, as an immediate

consequence of conduct. Therefore application was made only to the earthly nature and earthly prospects of the chosen people.

Again, the Israelites were addressed and governed by the Deity, collectively, as a nation. Of course he could not present promises and threats to them in respect to a future life, for in that all are to stand on their individual character. National prosperity and adversity were therefore wisely offered as motives to obedience.

Such being the method of government, the voice of prophecy must of course be employed. This was a powerful means of influence. When an event took place in accordance with previous prediction, then this event together with the previous prediction became a matter of experience and remembrance, to give weight to future promises and threats. It was not till after the Babylonish captivity that a remnant of the Israelites became entirely free from idolatry and permanently attached to the belief and the service of the only living and true God. A review of the long series of providences, prosperous or adverse, according to the varying character of the people, was one

of the means which finally brought them a lasting fidelity. It can scarcely be doubted that the retrospect was rendered more solemnly impressive by the reflection that their fortunes were the fulfilment of prophecy made long before those fortunes took place.

To those who believe that the Israelites were chosen for a peculiar discipline by God, the following considerations must be of convincing force.

If it cost so long a series of the most striking, and at times most terrible providences, to establish this people in permanent faith, how much longer would it have taken, had these Divine manifestations been less striking and terrible, or had any, or at least any distinguished one been omitted.

Again, if it was so difficult to recover one single nation from idolatry, how impossible would it have been to include the other nations directly in the dispensation—that is, without an exhibition of miracle, too great not only for mind then, but for mind ever after, affected as we know it to be by tradition and imagination. We cannot but be struck with the accurate proportioning of means to the end desired.

Those who are inclined to take unfavorable views of human character, will probably ask why, with such superior privileges, with such wonderful displays of miracle, both in reward and punishment—why were this people so stiff-necked and rebellious; why so depart from and set at nought the living God, unless their wills were totally depraved, and like the prince of evil, they preferred in their very natures evil to good?

In reply to this question I would ask another. With our light concerning the existence and attributes of the Deity, would it not be morally impossible for us to depart from his service and worship in the belief and the forms of idolatry? The principles of men's nature are the same from the beginning. Had they possessed our light would it not have been equally impossible for them to prove false; and had our lot been cast in their darkness, should not we have been as faithless as they? If this question cannot be answered in the negative, must we not impute their conduct and character, and those of the whole Gentile world, to the constitution with which they were made, to the ignorant condition in which

mind commenced its progress, and to the habits which in consequence were naturally and inadvertently formed; in a word, to circumstances beyond human control?

We will now briefly consider in what manner the chosen people were a medium of blessing to the rest of mankind. Their country situated on that great channel of communication, the Mediterranean Sea, was nearly in the centre of the then known world. Their location therefore was peculiarly favorable to whatever influence they were calculated to exert upon other nations. How extensive that influence was we at this day cannot possibly estimate; it was doubtless sufficient for human good on the whole, and the comprehensive and prospective scheme of the Creator.

With their conquests, the knowledge and the fear of the one God could not but be impressed in some degree on the conquered. A knowledge of the Mosaic moral law must likewise have been somewhat disseminated, and idolatrous abominations been in a measure diminished thereby. In the commercial intercourse of the Israelites the same effect was probably produced. We may suppose howev-

er that the institutions and the character of the chosen people were beneficial to the Gentile nations in the way of preventing grosser corruptions, more shocking and destructive enormities, rather than in communicating additional and positive good. We cannot therefore calculate their value unless we can calculate the depth of depravity to which these nations would have sunk without them.

The last important purpose of the Mosaic dispensation was to prepare the world for a more extensive and lasting one through Jesus Christ, as will appear in the following chapter. To the revelation of the Gospel, the last and most effectual remedy of human evil, we will now proceed.

CHAPTER XIX.

CHRISTIAN DISPENSATION.

To make all those explanations of the Gospel, or rather of the circumstances connected with its very simple truths, which might be profitably made, is not within my plan. To remove all doubts from the infidel, and all error from many believers, would require a volume on this topic; but I trust that the brief consideration here proposed, connected with what precedes, will dispose some to further inquiry on one side, and lead to some more rational and cheering views on the other.

The grand purpose of Christianity was the same with the previous dispensations, that is, a remedy for evils actually existing, and an antidote to worse ones, which would otherwise have been exceedingly calamitous, if not fatal to the world. My object is to show what these evils were, or were likely to be, and in what manner the cure or prevention was effected.

In the first place we must consider the gen-

eral character of mankind, or at least the most important portion of them, at the introduction of the Gospel.

Authentic history informs us that the Jewish remnant of Israel had become exceedingly degenerate. Their religion had fallen from its partial spirituality into one of mere forms. The moral law had become almost null and void, or at least of so little account that iotas and titles of ceremony superadded by fancy to the genuine code, were seemingly considered more important to be observed than the very decalogue itself.

The most civilized and advanced portion of the heathen world was exceedingly corrupt, and sinking into deeper and deeper depravity. The enlightened among them generally regarded the religions of their countrymen as poetic fictions. It is said moreover that the idea of a future life was generally rejected both by philosophers and people in that comparatively learned and inquisitive age. Whatever sanctions therefore a belief in superior powers and a future life might give to morality, these sanctions, very imperfect at best among the pagans, were fast losing their hold. Philosophers indeed had their moral maxims. But they could as

well stop the rushing waters with a feather, as stop the loosened torrent of human propensities with maxims or precepts, with no authority but their own to give them effect. The all important fear which had hitherto in a measure restrained mankind, thus fading from the heart, nothing could sufficiently arrest the downward tendency but wide destruction or a new promulgation of laws and sanctions from the Creator himself. The latter in wisdom and mercy was vouchsafed.

The revelation was first made to the Jews, in pursuance of the purpose in view when their ancestor Abraham was called from an idolatrous world to the service and promise of the Lord. They were peculiarly prepared by their previous belief in the one God, and by an intense expectation of the Messiah which prevailed in consequence of the prophetic intimations of their Scriptures. To the Jews therefore, Jesus Christ first came. One of his first and most essential doctrines was, that the Deity sustained the relation of a father to his creatures. If we attend to the Mosaic institutions we shall find that God was set

forth to the Hebrews, not merely as the Creator and Sovereign of the universe, but as their political ruler, the legislative and executive Head of their state. Their ritual services were not merely the worship of God, but homage to a monarch. The impression prevailed that the Deity commanded because he possessed infinite power and majesty, and had a right to their allegiance, and was therefore determined to be obeyed, in the same manner as absolute earthly sovereigns were supposed to have a right to the lives and labors of their subjects, and required service simply for their own pleasure. And although his government was manifestly for the good of his people, still it seemed to proceed from a royal condescension, rather than from affectionate interest in their welfare.

We have reason to believe that this view of the Divine character was one great means of leading to that minute regard to external observances with the neglect of internal character, which prevailed at the Messiah's advent. The character of almost all born to power, was love of pomp and etiquette, a regard to the minutest trifles of form tending to magnify

themselves and diminish the subject, while inward virtue was seemingly of inferior worth. A disposition something similar was fancied in the King of kings. The Jews paid tithes of anise and cumin, and attended to the minutest circumstances of time, place, posture and language, and neglected the weightier matters of the law.

The first thing therefore to be accomplished by the Teacher from God, was to correct the impressions respecting his character, and the duty required of man. He is represented as a Father; the idea is the foundation of all the other communications through Christ. The best of human parents ask simply for the love of their children and obedience to rules established for common good, and not for empty words and servile forms to gratify their own selfish vanity. The same amiable disposition was the highest attribute of God.

The good earthly parent manifests an equal love and care toward all his children, and inculcates mutual love and peace among brethren who must dwell under the same roof and are equally related to the same tender and providing hand. Obedience to him in other

respects is of little worth, compared with harmony and mutual benefits between the members of his own household. By this illustration we perceive how directly the injunctions to fraternal kindness proceeded from the paternal spirit of the Gospel.

Again, the substitution of Parent in the place of King and tutelary Deity to their particular nation, naturally led the Jews to pass that wall of partition which had separated them from the rest of the world; to consider Jehovah the father of all, and themselves the brethren of all.

We shall now perceive more particularly why the revelation was first made to them, and how important a medium of communication they were to the rest of mankind.

The Jews were numerously scattered throughout the then known world. Of course their faith in one supreme, invisible, and only Deity was a matter of knowledge and speculation to all the Gentiles among whom they dwelt. All that the pagans wanted then at this time, when their own ancient superstition began to be disbelieved and derided, was some sufficient evidence that the Jewish God

was a reality instead of a fiction like their own many deities. This sufficient evidence was afforded them. The Christian apostles came. The Jews who had long been expecting a messenger and a revelation from heaven, were prepared for them, and multitudes believed, though the messenger and the revelation were contrary to their expectations. The synagogues in which the apostles proclaimed the glad tidings were thrown open to the Gentiles. They were thronged by those who entered believers in many gods, or doubters of all gods, but went away believers in the universal Father.

Thus we see that the uses of the chosen people reached through centuries and embraced the world.

We will now consider the particular or rather perhaps the predominant means by which evil was prevented under the new dispensation.

Christianity, like the Mosaic religion, was brought to bear on men's lives and characters by appeals to hope and fear. They were the same now as to the common mass, that they were when the old law was carried into effect

by means of promises and threats. Had the great and good Father simply revealed himself as such, and drawn mankind to obey him by manifesting his paternal goodness only, Jesus Christ, his medium of communication, would have been no Saviour, not even if he had continued from century to century in the world, travelling from nation to nation, a form of light, and surrounded by a halo of his Father's glory, and fastening all eyes upon himself by the perfection of his example. The sensual and the selfish nature of man was yet too strong, and the intellectual and benevolent nature too weak to be wrought upon by such a display alone. It is through the means of men's hopes and fears that Christianity has lifted them upward, or rather perhaps has prevented them from sinking irretrievably downward from depth to depth in perdition.

And how were hope and fear to be addressed? It was not enough to hold up to view the natural consequences in this life of yielding to appetite and passion; these were known to a good degree already, and in vain. It would not answer the purpose to reward and punish miraculously as had formerly been the

case with the chosen people, for this would have required a miraculous interposition not only frequently repeated in the same place, or to the same individuals, but continually spreading further and further, as Christianity extended its limits. It would not only have suspended the course of nature, but also the course of human thoughts and affairs. Earthly and temporal sanctions to the Divine laws therefore could not be used. We see then how indispensable it was to reveal a future life, to establish the certainty of it, not merely to console the miserable, but to terrify the wicked. It would not do to preach nothing but the mildness of the Father; it was by the terrors of the Lord that the sensual and selfish Felixes were made to tremble and were persuaded to reform.

It was necessary that a retribution hereafter should not only be announced, but be presented to men in a particular manner, to have the desired effect. Human condition in the future was shadowed forth under images taken from the material world. Had men's hopes and fears been addressed respecting the next life as the philosophic Christian would

now address a disciple, it would have been in vain. Reason and philosophy were too weak, sense and imagination too strong for spiritual things to be presented as they really are. Hence, the Almighty sovereign and judge is represented as seated on a throne; the risen dead stand before him and receive their doom, either to pass through pearly gates into the gemmed and golden city, there to be robed in spotless white and rejoice with praises, or to be cast into the lake of unquenchable fire, there to writhe forever in liquid burnings.

In this connexion we are led to see another use of the resurrection of Jesus Christ, besides the certain evidence it gave of a future life. The resurrection and ascension furnished the Christian of after times with an image on which imagination could fasten its sensual eye, and the believing heart thereby be thrilled with an intenser conviction. Although Jesus inculcated a spiritual life in the future, his followers could not separate the idea of spirit from the accompaniment of a visible, tangible body. Jesus himself moreover seemed to ascend to his Father and to heaven with a perceptible form and motion. They were to rise and enter the eternal state in a similar man-

ner. With this risen body, although a changed and spiritual one, their unreasoning minds could not but connect the idea of pain; pain like that which agonizes the material nerves in this life. A disembodied spirit, and an intellectual pain would have been beyond their conceptions, and inoperative on their fears. As it was, the ever-gnawing but undevouring worm, the ever-burning but unconsuming fire, were a terrific reality.

Awful as these representations are, the great body of Christians, although taking them for the literal truth, have perceived no inconsistency in such a belief with God's character as a Father. And indeed if the paternal character of past ages was the figure by which the Divine relationship and government were illustrated, men might well perceive no inconsistency. God was indeed a father; but a Roman one, whose stern principle was not to yield to yearning affection at the expense of one tittle of justice and the stability of rightful authority.

It was in consequence of the figurative representations of the Evangelists, and the lively excitement of hope and fear thereby, that Christianity met with so rapid a spread,

and such wonderful fidelity among its converts in its first promulgation. We must recollect that the majority of the first believers were not the rich and honorable, but the poor and cast down. Christianity held out to them treasures, honors and crowns of glory in heaven. There was no earthly obstacle to weigh against such prizes offered to their hopes. The idea prevailed that the end of the world and the resurrection of the dead were at hand. What mattered it then if they were persecuted, imprisoned, and even put to death? Their present affliction, to use the words of the apostle, was but for a moment, and would work out for them an exceeding and eternal weight of glory. To the suffering believers the heavens which were opened to the dying gaze of the first martyr seemed to remain unshut, and they ever beheld the glory of God, and Jesus Christ at the right hand, ready to receive their escaping spirits.

How far the miraculous influence of the Divine Spirit was a means of conversion cannot be told. I by no means deny such influence by saying that hope and fear and imagination were mighty coöperators in the marvellous change.

CHAPTER XX.

THE FORMS OF CHRISTIANITY VARYING ACCORDING TO HUMAN NEED.

Hope and fear and imagination continue to be the instruments of our religion, and I believe the chosen servants of God. As the delusive expectation that the end of the world was at hand gave impulse and stability to early Christianity, so also delusion, or what is called the corruptions of our religion, have been in a measure the perfections of it, when viewed with reference to the purpose which it was intended to subserve.

Let us follow its progress and we shall find that it has assumed that form in the imaginations of men which was best calculated for their good. Its degeneracy from the primitive, spiritual character of its worship into pompous forms and minute ceremonials, was an adaptation to human need. It was the means of extending the religion of Christ more widely among the civilized at the period

of this degeneracy. It was rendered attractive to the refined Italians, admirers of external grandeur and beauty, and patrons of the costly arts. The severe simplicity of the apostolic modes might have smitten the sterner few, but it would not have captivated the earthly minded and luxurious many.

This addition of externals to the simple truth was absolutely necessary to the Northern invaders of the Roman empire, who, while they erased civilization in a measure, engrafted Christianity on their rough natures. If the early Hebrews needed a ritual, and received one by miracle, so did these rude tribes need one likewise, and through Providence received it.

The ceremonial church prevailed for ages, and constituted as the nature of mind and the state of the world were, it could not have been otherwise without miracle. And this being human condition, the church could not have been otherwise than ceremonial without a diminution of authority in energy as well as extent; without in fact a worse religion, or the absence of all. In the dark ages, as they are emphatically called, it was with the Chris-

tianized as it is with the blind, or with all in thick night; the sense of touch must supply the absence of light. Over what precipices would they have rushed, into what abysses have plunged, had they not measured their way by crosses, taken hold on altars, and leaned on idol saints. In this we have another proof of God's comprehensive providence, his universal love. To answer the great end of revelation it was necessary to diffuse its light over the scattered and varied many, not concentrate it with intense brightness upon a few at the expense of the rest.

We now come to another change, and another peculiar adaptation of religious system to human need. When the Roman Catholic religion became too worn and degenerate, then came the Reformation and Protestantism. But it was not pure truth that was wanted, and the pure truth was not given. Many old doctrines remained, which, with a soul of truth perhaps, were enshrined in a vast body of error. It was impossible in the nature of things that it should be otherwise without miracle. Great changes in opinion never take place suddenly. They arise from new

thoughts and associations entering the understanding successively, and one by one, and gradually pressing out those that were there before. And this always requires time, as the old opinions are so rooted in the feelings, and entangled with each other, and so thickly matted over the mind. Vegetation does not start at once from its vernal root into the pure air and light, heaving off and hiding the last year's lifeless growth, in its early spring. It is the same with the seasons and the growth of opinion.

The Scriptures still continued to be understood literally, and the figurative representations of a future retribution were portrayed before the appalled sense and believed to be real, as much as the visible, palpable and agonizing elements in nature from which evangelical metaphor was drawn. Literature and science, which had been so long suppressed or confined to but few, were now reanimated to unprecedented vigor, and took widely hold on the mind by means of printing. They contributed largely from their stores to the eloquence and power of preaching. A sentence with which the apostle might have

made a Pagan tyrant tremble, was but the smallest though an all-important part of Christian instruction. It was as the indispensable hilt to the sword of warfare against vice. The blade, if I may continue the figure, sacredly tempered from the word, was from the wisdom of the Platos, Ciceros, and Senecas of all the past, and from new philosophies of the present. It was made fearfully beautiful with images from all the newly opened treasures of learning.

Another means of religious and moral effect was the versification of the Psalms, and the transfer of almost all the poetical exaggerations of Scripture to hymns of modern composition. The measurement of verse and the music of rhyme have a peculiar charm. The phraseology of the prophets and evangelists take hold of the mind with a more horrific grasp, when appropriated by the genius of the modern bard and wrought into easily remembered verse.

Prayers moreover were rendered powerful auxiliaries to religious admonition by the scriptural language with which they were interspersed, and by the awful doctrines which that

language was supposed to convey. Not that they lifted the common multitude to communion with God, or brought the Holy Spirit down into the temple of their minds, so much as that the turbulent propensities were usefully humbled and checked by a more solemn sense of Him whose throne was in the heavens, and with whom was terrible majesty.

It will be perceived that I have been speaking of that form of Christianity generally called Calvinism. Erroneous as it may be, I believe it nevertheless the appointment of Providence. A more liberal and simple faith would not have been effectual in the period in which this has most thoroughly prevailed. Had the new lights, and all the new aids to the tempted soul, which are now at hand, existed at that time, this dispensation, for so I must call it, would not have been necessary or suitable. The majority of Christendom had been earthly, sensual and selfish. The philosophy of human nature and of its proper education has not been understood. Men have grown up ignorant of themselves, with brutal impulses to urge them headlong, rather than with generous emotions and delicate sym-

pathies which are the fruits of a more advanced progress. These impulses, as in the beginning, were to be curbed by fear, these timid affections allured by fancy-kindled hope, or man could not pursue the upward way of his glorious destiny.

It may be added here, that a good Providence is manifested in withholding the true principles of Biblical criticism so long from the understandings even of the learned. Had men known how to interpret the Scriptures, truth in its purity would have been found too soon.

It was wisely ordered that men should not be ignorant merely, but that they should not dare to be knowing. The sacred wilderness was guarded by bigot-awe, as it were with a sword of flame. Had the Christian traveller been bold to wander far from the beaten paths into the dread obscurities, and the gulfs of fire and demons of torment been found but a fancy, the discovery would have been a misfortune. The tree of knowledge would not have been the tree of life to his immature soul.

We can see moreover the use of the sever-

al departures from the broad common road of faith. The differences in the tenets of sects have been just sufficient to create a salutary jealousy. They have been spies on each other's rectitude, mutual sentinels, without which they would have slumbered or gone astray. They have not only provoked each other to good works, but likewise to a more thorough examination of the Bible and the grounds of duty. In striving to keep their own particular faith, parties have fought a good fight, and laid stronger hold on eternal life.

We find that Christianity was first sent to the more civilized portion of mankind. It has ever since prevailed most, and almost only among them. Here we find a wise adaptation of means to ends. God might have revealed himself, a future life, and the painful consequences of conduct and character, or moral punishment as it is termed, to the barbarous world, as well as to the civilized. It would not have cost so great a display of miacle to Christianize the simple Indian who already sees God in clouds and hears him in the wind, as it did to alter the religions of Judea and Rome. But it is the civilized who

most need the control of Christianity, and to them accordingly it was sent. These are indeed, unspeakably above the savage in knowledge and intellectual development. But the principal use made of this superiority, is to multiply the things and the pleasures of sense. Hence they are more frequently and variously exposed to the temptations of excess. The relations and the conflicting interests between man and man are far more numerous than in barbarous life. Hence far more numerous occasions of mutual resentment and bloodshed. The civilized therefore above all others have most wanted the restraints of religion. Rome, imperial in learning and the arts, was also imperial in vices. She needed to know and dread the King of kings. Modern Europe might better have been conquered and supplanted by utter barbarism, than have been without Christianity. Our western savages are saintly to what civilized nations would have been, without the belief of God and a judgment to come.

I would by no means convey that our religion would not be an exceeding blessing to all the barbarous world. I have simply made a

comparison to show how the common Father of all apportions according to his children's wants.

I have spoken of the influence of fear as having ever been the ruling motive to obedience with mankind. Of course among the varieties of human nature, opportunity, and character, there are exceptions; and I would here suggest that there are particular exceptions to all the general views given in these pages. There have always been a few among the many who have been mostly governed by higher motives than fear. Their souls have been kindled, their hands impelled by a love of God and of man, and they have been as preserving salt to the great earthly mass, as hill-lifted cities by which the wanderers around and beneath might the better mark their way.

We have thus considered in what manner Christianity has principally effected its good in the world. We know that it has had but a limited operation, like the Mosaic religion. Like this it answered the purpose intended, by the influence it actually exerted, imperfect as it was. Neither of the dispensations was given till that crisis in the condition of man-

kind when they were sinking irretrievably or too calamitously downward. The Divine hand was reached forth to arrest before they had sunk too far, and besides staying the headlong descent, perhaps to give some gentle but sufficient impulse upward, but no more. Christianity has accomplished, and is accomplishing the end proposed by its Author, that is, to restrain the sensual and selfish propensities much, and to help the nobler nature a little; leaving men to work out their own salvation with fear and trembling.

When therefore we are inclined to regret the slow progress of true religion in the world, or its small apparent influence over a single community or individual, we may be consoled by the reflection that it has done its good in *preventing* evil; and this good is immense, for immense would have been the evil without it.

Man has capacities for happiness; for this he was made; this is his intense desire and grand pursuit. He has growing faculties to discern the right means to accomplish his chief end; and the eager spirit will at length, though but slowly and deviously, lead him to the

important attainment. The human tendencies are kept in channel by the natural pains of body and mind. Religious fear is the barrier superadded by Providence to prevent overflow and wide devastation.

CHAPTER XXI.

A NEW ERA. NEW MEANS OF IMPROVEMENT, AND THE GRADUAL DECREASE OF EVIL IN THE WORLD.

A NEW era is now dawning upon the Christian world. As intellect advances and the philosophy of Scripture is understood, sense ceases to be the medium, and imagination the messenger of religious communication to the soul. The fires of a material hell are going out. Men are beginning to see no punishments in the future but such as are in the very constitution of things; and the natural chain of cause and effect is found never to be wrath-heated. Hitherto ministers of the Gospel have confined themselves to certain topics that have been dwelt on for centuries, and which the prejudices of their profession and of people in general have deemed the only topics proper for the pulpit. They have used over and over again, as did their professional ancestors, certain standing phrases which were hallowed in the associations of an audience by

a scriptural origin and long usage. Like the priests of old, they have kept away the spirits of evil by consecrated formulas and charmed words. But to the better class of minds such ministrations are beginning to be a nausea to the taste, or opiates for sleep. If men go church-ward to spend their time thus unpleasantly or profitlessly, it is because they think the support of religious institutions important to the welfare of society. But if their regard to public good is not particularly exciting, they stay at home where they may find food and satisfaction to their minds. Many deem this indifference, distaste, and neglect an indication that religion is declining. But the truth is, they prove the natural and healthy progress of society. They give warning that the preacher must progress with it, or his former hearers instead of longer *stooping* to listen, will stand permanently upright, with their faces onward and upward as they have begun to set them, disregarding his reiterated common-places altogether. These remarks apply not to all. Many of the clergy are suiting themselves to the new wants of the time as fast as the prejudices of the weaker members of a many-mind-

ed, many-hearted congregation will permit. They are elevating their hearers by teaching them the philosophy of their natures. They are leading them to contemplate how fearfully and wonderfully they are made, not through vague poetry and with unstable sentiment, but through the clear medium, and with the distinctness of unwavering reason. The human mind is thus revealed to itself as more worthy to be considered than moon or stars or any other work of the creative finger. It is felt to be the offspring of Divine inspiration, and in image of the Most High, to possess a glory set above the heavens.* If such be the teaching of appointed and venerated lips to auditors who cannot but admire the beauty and bow beneath the sublimity of the outward universe, it will be strange, it will be contrary to their nature, if they do not honor and exalt that more beautiful and sublime creation within them, for which this outward universe was so perfectly and wonderfully made.

But there are coming into use other methods of raising the great mass above their low-

* 8th Psalm.

er nature, and giving them self-authority. As they have been, they may be compared to children and youth who are kept from yielding to temptation by precept and rebuke. But when they have arrived at manhood they are prevented from such temptations by increased knowledge, nobler pursuits, and those manly enjoyments which were uncared for, and almost unconceived of in their early nonage. Just so with mankind. They are to be prevented from vices into which they have hitherto fallen, by increased knowledge on all subjects, and by an interest in nobler pursuits and more exalted enjoyments. They have not hitherto been aware of their capacities for the elevated satisfactions of the mind; they have had no conception of them; of course they have not desired them. It is true the initiated few have declaimed to the ignorant many, but this has done but little good. It has been like persuading the Indian to the refinements of civilized life, by mere description and exhortation. He has formed no taste for them; he does not know what you mean; and he turns away unmoved, contented with his narrow circle of enjoyments. But gradually

enlighten him, lead him step by step up into the arts, sciences, and the refinements of the civilized, and he will exult in them, and no more descend to his barbarism. Just so in respect to engaging the lower ranks of the civilized in the elevating pursuits and pleasures of intellect. They know not what you mean. It is only by their own experience that they can understand, and form a taste, and be lifted up so as not to descend again.

The experiment of elevating men's minds and characters in the right way, has just begun, and the success of the experiment proves the truth of the preceding remarks. Those in the higher regions of happiness are doing something more than looking down and calling from afar to their fellow-creatures to come up, as it were through empty space. They have let down a stair-way or have taught those below to erect one themselves, and they are ascending eagerly, exultingly, to the height of intelligence and purity; and this of their own accord. I allude to the establishment of Lyceums. These institutions are to do more for the intellectual and moral, and of course for the political salvation of the present genera-

tion, than all declamation from whatever source. Here the people have a part to perform themselves ; powers unknown to them before are called into delightful exercise, and they are catching glimpses of happiness hitherto unknown and unimagined. Desire, the desire of enjoyment, is fast ascending from the earthly regions of sense into the firmament of mind.

What has been the condition and character of youth? They have spent their leisure in vain amusements, and perhaps have rushed headlong into gross dissipation ; and why? Because they were made to enjoy, and they had no proper conception of any pleasures superior to these. Give a conception of, and a taste for higher good, and they will not often, if at all, stoop to the things with which they were before on a level.

Again, the cultivation of intellectual tastes has a direct tendency to divest men of that selfishness which has hitherto put them at variance, and chilled or locked in their fountain the sympathies and affections of the heart. The common mass, as has been said before, have been sensual in their desires and pursuits, and of course selfish in their characters.

In the pursuit of property or office, there is necessarily a competition. It is not so in seeking the riches of the mind. The same property may be common to all. One, instead of being impoverished by the intellectual avarice of another, is becoming through him richer himself. Men will have nobler subjects of conversation in social intercourse than the trite affairs of their own particular calling, or the faults of the absent. I do not mean that men will neglect common affairs, or cease to converse on them, or the characters of their neighbors. I simply mean that grosser desires will be balanced and held in check by those more elevated, so that there will be a more kindly intercourse, and more frequent interchanges of good.

It may be objected that the experience of the past will not warrant such anticipations from the diffusion of intelligence. There have always been a few, who have had the advantages of education, of books, and of conversation on the high topics of science and literature. Look at Europe, for example; are men there moral in proportion to privilege? Surely not. But let us see why. There are

several causes of the disproportion between the intellectual and moral character; I will name a few. In the first place they have had no good early education in respect to their propensities any more than the ranks beneath them. They have grown up sensual and selfish. Then they have had the wealth wherewith to indulge their appetites, and sink into vice. And again, they stand aloof from the great mass of their countrymen, and are not supported by this mass, level with, and around them; not bound to morality by the common and permanent sympathies of the million. It will not be so when the vast and glorious plan of Brougham shall be realized — the universal diffusion of knowledge among the people.

In respect to our own country, the objection can be made with far less reason. Here education has also been defective, but the restraints of religion have been stronger. Property has been acquired by its owner through his particular industry, and is generally but moderate. The habit has not been formed, and the means have not been adequate to gross indulgence. There is an equality of wealth, both worldly and intellectual. Here

exists already a faint similitude of what may be by a still more copious and extensive spread of intelligence; enough to excite the most cheering anticipations. Mankind are in their very natures influenced by society and sympathy. They ever have been, and ever will be just as good as the general tone prevails on them to be. Let this tone be high and strong from the great body of the people, and the few who are equally enlightened but possibly inclined to evil, will hardly dare to disobey it.

I have spoken of the tendencies of things among those who are on the stage of action now. I have endeavored to show that men will be kept from evil by other methods than have subserved that end; that it will in fact decrease under the influence of intellectual tastes and pursuits, and especially under the more philosophic and glorious views of human nature and destiny. We now turn to the probable condition and character of those who shall succeed us.

Coming generations will enter the world under far happier auspices. Even the children of the present day are blessed with advantages incomparably above those of their parents in early life.

The nature of mind begins to be more generally understood, and consequently the philosophy of the formation of character, and the true principles of education. In past times the majority of the most intelligent have scarcely understood these. Now they begin to be familiar to the common mass. Education is henceforth to be the great medium of blessing to the world. It is to be, not merely the stay from sinking, like religious fear, but the lever of uplifting to heights unreached and unimagined before. Hitherto parents have permitted their children to be the victims of chance. Amid the ever-pouring throng of circumstances, they have not dreamed that many of them leave the most lasting effects as they pass. They now begin to perceive that a due proportion is to be maintained between outward things and the inward nature; that little incidents are the great soul-exciting and soul-moulding events to little beings. They will henceforth so operate upon the early mind by their own assiduous care, so guard and strengthen it, that these incidents will lose their pernicious effect. The child will see no phantoms in the dark, nor shrink at

insignificant night-sounds, when the darkness and the light shall have been made both alike to all-searching reason. So also innumerable influences will be rendered harmless by judicious education.

How has the world been subject to disease and pain. A large proportion of the evil has been owing to excessive indulgence of the palate, and to the absurdities of fashion. Parents have scarcely thought of them as the origin of trouble. They have regarded sicknesses as dropping from mysterious Heaven, instead of stealing from their own firesides and even from their own hands into the bodies of their offspring. They will at length understand the anatomy, the minute anatomy of the human system. They will seek to look along the finest, the almost indiscernible chain of causes and effects, further than a week or a year, and they will teach their children from the first, to be temperate. They will compel them to moderation as they would compel them to withhold from slow but surely operating poison.

The cause of temperance will not stop with the suppression of alcohol. Awakened

inquiry will seek out all the remote but pernicious effects of whatever is taken into the system. General custom and individual habit will at length be subdued, and the love of vigorous health, of tranquil feeling, clear thought, and a cheerful and energetic spirit will prevail over the distempered appetite for momentary pleasure.

Intellectual parents will no longer permit their children to grow up, caring for nothing but the pleasures of sense. They will cherish intellectual tastes like their own. That childish curiosity which annoys with questions, which steals into every corner and to everything, seeking the what and the why, will not be frowned into timidity and dwarfed into weakness, so that sensual desires and pursuits shall overgrow and destroy it. This early and vigorous principle will be cherished with tenderest care. It will be reverenced as an angel of light commissioned to go before every intelligence and guide it into all knowledge, and up to the loftiest mysteries of the universe, far above the reach of superstition, appetite, and pollution.

Mankind have hitherto been shut up within

the grosser self. The generous emotions have been developed mostly by mutual dependence and by chance. It will gradually cease to be so. Parents will learn that the lovely affections are but waiting in their coverts of sense to be by them invited forth to meet the advancing affections of all around. They will teach their children that kindness between heart and heart is worth far more than all the splendors of churlish wealth, or the distant dignity of official power.

It is no difficult matter to educate childhood to be tenderly affectioned and to do good. That little being who gratefully remembers the chance-meeting stranger's tone of kindness, whose sympathies are as the sinews of his little frame in delicate pliability — that all-yielding nature needs but the inspiration of a gentle mother's looks, tones, words, and actions to make him a philanthropist. How easy for her tender hands to robe his spirit in those habits of forbearance, to array it with that majesty of meekness before which unjust and hasty passion shall bow down and cover its face in shame. Parental example has not been understood, has scarcely been thought of in its minute and far-extending ef-

fects. With light, will come purification, and a power as saving as it was before destructive. Could yearning father and mother look in vision down the line of their descendants, and distinctly perceive crooked limbs, disproportioned forms, and distorted faces to be the consequence of what they neglected or performed, in respect to the generation nearest them, their offspring, would they not turn back shuddering to the most anxious assiduity in care of the pliant frame? The mind's eye with which mind is beheld, is now opening, and it sees crookedness, disproportions, distortions of the inward nature, of the spiritual lineage, to be the consequence of parental neglect or performance; and they will see to the prevention.

As they value the filial soul which they may embrace in a heavenly home, more than the filial form perishing on earth, so will they watch and nurture the one with an assiduity unspeakably more anxious than they ever thought of bestowing on the other.

As to religion — the true, deep-felt and delightful religion, whose essence is that perfect love which casteth out fear — the well-taught child cannot but possess it. The spirit will

as surely rise in blessed elevation towards its Heavenly Father, as filial tenderness gushes spontaneously forth toward the dear earthly parent. Let the Most High be no longer girt with the metaphorical clouds of antiquity, let the thunders cease to roll, the lightnings to flash, and hailstones and coals of fire to fall from the thick darkness; let God be known as the light, the life, the love of the universe, and he will be loved as certainly as that an effect must follow its appointed and adequate cause.

I have thus endeavored to show the preventions and the remedies of evil from the first created of our race until now. The providences mentioned in the preceding chapters were mostly appointed to prevent far greater evil than was already in the world. The circumstances mentioned in this are the effectual remedies of evil remaining notwithstanding those providences. It is a philosophical knowledge of human nature, especially of its nobler capacities and satisfactions, and a knowledge and an application of the true principles of education, which beyond all precedence will diminish the unhappiness of life. But in a special manner it is educa-

tion which is to be the salvation of the world; the imparting of that knowledge and the formation of those habits in early life which, as a matter of inevitable consequence, must be followed by good.

It is said that the experience of the past will not warrant such a prediction. I reply, that the untravelled Laplander may as well judge unfavorably of the distant climes of the South from his own rough, icy land, as we judge unfavorably of the far future from the rude and cold past of man's history. Agencies that have operated but feebly and narrowly hitherto, are to operate powerfully and widely henceforth. Increase causes, and an increase of effects is inevitable. As men advance toward the genial luminary, the rays grow more dense and direct, and luxuriant nature crowds her gifts upon their hands.

I do not expect however that the world will be speedily delivered from the evil which afflicts it. I have shown only the slow and very gradual tendencies of things. I have in view unnumbered centuries, and not a few scores of years. Sources of unhappiness may be opened of which we have now no conception.

But I confidently believe that if human power can close them up it will; because men do not love darkness rather than light except in metaphor; they do not prefer evil to good. The hart panting for the water-brooks is but a faint emblem of man's thirst for happiness; and will he fly back parching to the desert, when the longed-for stream shall purl upon his ear and glitter upon his sight?

But evil will never depart altogether from the world. Whether the soul's calm sunshine may here be rendered continual by knowledge, education, and right and strong habit, I cannot predict. But since man has a body from the dust of the ground, this must be liable in some degree to injury and pain. And finally he must die. Life may be breathed out from the bosom as gently as a wish, but it must sometimes doubtless be wrested from its clinging hold. It is only in a future life that pain can entirely cease, and to this we will now turn for our most cheering view.

CHAPTER XXII.

THE PROBABLE PLEASURES AND PURSUITS OF THE FUTURE LIFE.

Before considering the existence of evil in the future life, it suits my purpose just to glance at the good of that state of being. I would consider what we may rationally suppose to be the sources of happiness and the excitements to action hereafter. We leave our bodies here dust with dust; they are a portion of the common earth, destined to rise in some new material form, perhaps that of the plant, the tree, the brute, or as the temporary tenement of some other immortal being. If the spirit shall be clothed in the future with a material body it must be a different portion of the earth from its former one. I know not but that it may be inclosed anew in some sort of vehicle, but I cannot in reason believe it to be of those gross elements which gravitate together here and need force to disjoin them. It must be a spiritual body, to use an evangelical phrase, such as will not

confine it to a globe, but permit an unlimited range through God's works, and an unhindered penetration into the depths of the riches of his wisdom and knowledge.

Before proceeding on our proposed topic permit me to make a few remarks on that event by which corruption puts on incorruption and the mortal immortality.

Death is a circumstance in human history for which some tear is dropping every moment of duration, some heart quivering with the anguish of bereavement. It has been truly the monarch of all the terrors to the majority of mankind. It still continues the same. Its name is an appalling sound; coming to the ear at certain seasons, it is the very angel of consternation to the many. A few considertions together with views subsequently to be presented, will I trust enable some of my readers to wrest his sceptre from the Despot.

In a former chapter, it was shown that death resulted from the essential changeableness of matter, and was inevitable unless prevented by miracle. Viewed in connexion with a future life we plainly perceive the use of this circumstance of our condition.

We know the soul to be progressive, and naturally to need room more ample than this world for its expanding capacities. By death it is delivered from temporary imprisonment, and permitted to enter on that life which desire hopes, reason dimly discerns, and Revelation assures. There is another consideration. Happiness is not only augmented beyond all eye hath seen, ear heard, or heart conceived, by this event, but happiness is thereby vouchsafed to innumerable capacities which otherwise could not exist. Had mankind continued forever on earth in their material forms, it would soon have been covered with inhabitants, so as to sustain no more; there would have been a perfect repletion long before our point of time. Or if, after remaining here for a period, they had been translated to another sphere, still retaining their original frames from the dust, the materials for new creations would at length have been exhausted. The very earth itself of so many thousands in dimension, would in time have been all portioned out, used up to supply matter for these bulky fabrics. In either case the Divine work of creating living and happy natures in this world, must have ceased.

But as things are, the Infinitely Good is unceasingly creating new enjoyers of his beauty, new admirers of his works, and adorers of his perfections. And these in leaving their bodies to their successors, may go away to enjoy, admire and adore in wider and wider compass, and with larger and larger measures of felicity.

There is something sublime in the thought that there is scarcely a moment in which some soul is not entering its material and temporal abode, and another departing to its immaterial and everlasting habitations. The streams of being are ceaselessly flowing from the Infinite fountain through these earthly channels into the universe of spirit.

But how much more sublime is the thought, how are our conceptions of the Deity magnified, exalted beyond the tongue's utterance, by the consideration that this process of birth, of animal life, and of death, may not be confined to this speck of matter. Lift the eye to the firmament of night. Are not those central suns, million after million in the measureless expanse, together with their still more numerous revolving planets, mate-

rial masses like our sun and its encircling worlds? Are they not like our system in several more obvious circumstances? Why may they not then like ours, be the birth-place and the temporary home of newly created souls? If so, must there not also be death in them to liberate these spiritual creations from the prisons of matter in which they are first confined, so that they may range abroad for higher employments and delights, to go on from glory to glory toward godlike perfection; —to liberate them, so that others may continually succeed, to be exalted, glorified, and perfected likewise?

Who shall go back through incomprehensible duration and number the intelligences, who like us found themselves in material bondage and discipline, but are now as we may be abroad in spiritual freedom, enterprise and glory!

And where and when shall the process of spiritual creation have an end? Shall the heavens wax old like a garment, be rolled together like a scroll, shall they be dissolved, and the elements melt with fervent heat? This must be the sublime and appalling imagery of pro-

phecy and apostolical admonition, to impress the sensual imaginations of the ancient era. I know not but that single worlds may be changed, and entirely unpeopled, and that indeed changes may in wisdom be appointed to all; but I have faith that the multitudinous universe will be substantially eternal, every moment, and forever, furnishing the first nursing home of new born spirits, and every moment and forever, yielding these spirits up to their Father's better mansions, by the hand of his servant Death.

We are now ready to resume the appropriate topic of the chapter. I here bring into view no peculiar opinion on the subject of evil. The reader may suppose, if he pleases, that I am speaking of the regenerated soul, of the just made perfect in the everlasting kingdom.

With man then, made from the dust of the ground, we have nothing to do. We consider the disembodied or spiritually bodied and everlasting soul. What are its future employments and enjoyments? They cannot relate to gross sense. It is impossible for us to conceive of all of them. But there are some which we

may anticipate with no small degree of certainty. For instance, such as result from the exercise of the intellect in the acquisition of knowledge, and from the expansion of the kindly affections, and from the communion of the soul with the spirit of God.

Curiosity is one of the earliest and strongest principles of the mind. The proper gratification of it is one of the highest and purest satisfactions of our nature, in this life. Those who have the means to indulge it live in a growing paradise of ideas. This principle is doubtless immortal in the mind. If the gratification of it is not to be one of the sources of happiness in the future, then we can anticipate nothing of the next state, while in this. Led by this, we study God's works while on earth, and thereby become more and more acquainted with the Infinite in wisdom and goodness. And led by this, why shall we not continue to study his works, and everything he has ordained in his providence, for the good of his creatures? As thereby we shall become more and more acquainted with his perfections, and more and more disposed to adoration and love.

Let us now consider some of the particular objects of inquiry and contemplation, from which we may probably derive some portion of the felicities of another life.

Contemplate the material world around us. What can we see, what can we touch which is not full of the Creator's wisdom? Put the finger on any point the eye may designate, and there is beneath it a mystery which cannot be revealed till hereafter. And then, why may it not be known to the exceeding satisfaction of the inquiring mind? If then a single point may be a subject of delightful investigation, what shall we say of numberless portions of the boundless universe, laid open successively as the pages of a book, to the admiring understanding?

Let us be more particular. Between the lowest and the minutest, and the highest and the mightiest of created things, how measureless the number, how endless the variety of God's perfect works. Behold innumerable little lives mingled invisibly with all the elements around. These though undiscernible by us are nevertheless fearfully and wonderfully made as well as ourselves. They have

their appointed sphere of action, their just proportion of enjoyment, and like us they exercise due influence on the creatures around them. Now shall these which cannot be know to the earthly eye on account of their minuteness, be hidden from the unveiled eye of the liberated spirit, when the knowledge of them shall cause this spirit to adore and love that Framer of bodies who could be so perfect in the least of his works?

Again, between these and sovereign man, how many curiously wrought living things there are whose natures may be the subjects of admiring and devout contemplation, but which cannot be presented at all to innumerable minds, and fully to none except in the schools of eternity. Between the smallest organized forms of inanimate matter, such as the mineral or plant, and our mighty centre of day and glory, how incalculable the creations from the finger Divine.

Next consider the planets, the suns, and all the systems in the boundlessness of space; count our luminary's rays, and we may not have counted their equal in number. And may they not all contain objects different

from those of earth and of each other, and thereby forever present new and still new subjects for study and reflection to the spirit that has left its earthly and natal abode.

Once more. We believe that the Infinite Father exercises a tender providence over his children throughout their earthly course. We believe that the leading events of their lives are appointed by him. If we look back on our own individual histories, how many inexplicable circumstances have cast their influence over our lives. How much that is dark we would penetrate but cannot. How very strange to most of us seem many scenes through which we have passed and therefrom gathered our remembrances and characters. Shall not these ways of the Most High, here past finding out, be found out hereafter by the freed and exalted spirit? So that by understanding why he has thus disciplined us, we shall be drawn nearer and nearer, as to the side of a most loving but prudent parent, and feel a love toward him, and a delight in him, which we could not possibly feel in this shadowy world.

We believe moreover that the Ruler above

exercises a care over the nations, and over those great events by which they are carried forward to the accomplishment of their destinies. He has ever been leaning over the grand fortunes of our race; breathing on a first little one, and it became a thousand nations; exerting some hidden impulse and there upsprung a mighty empire; then touching that empire with his finger, and it vanished away.

Will not man hereafter be permitted to examine the intricate springs of providential operation; to have a clear and delightful perception of all that vast complication of means which has trained up our race from mental infancy to that maturity of strength by which they now, as it were, grasp the great globe and use it at their pleasure?

Still further, how few while on earth know themselves — the inner man. Are the millions to live, live forever, and not understand those delicate instruments, and that potent enginery with which mind penetrates the minute and takes hold on the mighty; those subtile conductors and ever-expanding repositories whereby the riches of all knowledge are received and secured for new uses and felicities in the most distant future?

Methinks that innumerable happy spirits just escaped from the darkness and the thraldom of the flesh, are now for the first time just looking in upon themselves and wondering at the precision and grandeur with which they are made.

Then there are God's intelligent creatures from all other worlds, as perfect in their particular structure, glorious also in destiny. They have then their individual biographies and characters, and perhaps their national histories and treasured literatures; and even their miraculous dispensations more extensive and tremendous perhaps, than those of earth. Why shall not all these be subjects of interest and inquiry in the spiritual state?

Without proceeding to further instances, it is plain that intellectual pleasures and pursuits in the future must be numberless and endless, and in their very nature they cannot fill and satiate the capacity.

And will not all on entering the next life enter also on these? The thirst for happiness is unquenchable; and I can conceive of nothing to hinder the prepared soul on leaving the turbid springs of thought in this world, from

going straightway to the clear and fathomless fountain in the next.

We have thus far considered the employments and enjoyments belonging to the intellect, but there are others which must be of more absorbing interest and affording more intense delight. There is the exercise of the affections, the cultivation of the feelings of love and friendship. Most assuredly the Supreme in affection would not break asunder those innumerable kindly sympathies by which heart is bound to heart in the toilsome pilgrimage of this lower life.

Is there anything in our natures which we hold dearest, it is our loves and our friendships. Contemplate an affectionate family here on earth; husband, wife, parents, children, brothers, sisters, gathering daily around the same pleasant table, nightly around the same home's fireside. They have, in part, a common experience, and common remembrances, as they have been familiar with the same objects and events. This little circle of hearts therefore are bound to each other by ties which bind them to no other hearts in the whole universe of being. Each one is, as it were, a possession, a portion of the other. And shall

these cords of affectionate feeling be broken, and be as if they had never been? It cannot be. They shall be a family forever. However they may scatter through the opposite depths of immensity, each carries with him domestic recollections, an early tenderness, by which he is conscious that there is an unlost and ever-living loved one somewhere in the immortal heavens, who may meet in near and joyful communion again.

We may obtain a further view of the happiness to be from the affections, by considering our illimitable capacity for affectionate regard. When surrounded by our earliest circle of cherished friends, we almost suppose it impossible for us to love in a wider extent; but let us remove to a distant abode, and a new valued circle gathers around us, while that which was left may be as dear as before. This being the fact, how widely embracing shall be our capacity for attachment in life and opportunities without end. What shall hinder us from seeking the acquaintance and gaining the affections of innumerable beings who have left the earth, ages before us, or who shall leave it ages later than ourselves?

Why may not patriarchs, prophets, apostles and martyrs, and all the illustrious sages who have ever shed the lights of truth on mankind, be our dear friends, our kind instructers in the mysteries yet to be revealed?

We need not lament that we could not stay on earth to witness the improvement of our country or the general progress of our race. For every day ascending souls shall bring tidings from time to eternity. And why may not we, from our precedence in the spiritual life, be able to teach them glorious truths, and receive in return grateful esteem, and be bound to them by unfading remembrance?

It seems to me that the pleasures of intellect and affection must be united, flow together, intermingle and enhance each other in the future to a degree impossible and generally unconceived of in this life. Here sympathy and mutual regard are generally produced by the infirmities and wants of the body; they are allied with suffering. It will be different hereafter. The perishable and needy frame is gone. If the imperishable spirit shall feel want, it will be the want of knowledge and affection. And this will not excite pain

in the observer, for it is one of the grand principles of felicity, a continual appetite to be continually and most delightfully gratified. We shall gain the affections of others not by relieving suffering, but by imparting our stores of knowledge and of amiable regard, blessing the giver and the receiver beyond anything on earth. We know that friendships are formed here by similar pursuits and tastes and the interchanges of thought. But only one of the ten thousand is thus peculiarly allied. In the future not only one, but all will be bound together by the delightful reciprocations of ideas and sentiments. For knowledge and affection will be the universal and the grand pursuits. The intellectual streams pouring from bosom to bosom must bear with them an increasing infusion of affectionate regard.

The contemplative mind, in gazing on the sun, moon and stars, feels desirous to know what kind of beings inhabit those immensely distant spheres; to know what are their enjoyments, their pursuits, and their histories. It almost regrets that the earthly clog, or the laws of nature, should hinder it from an immediate visit of delightful inquiry to these heavenly

hosts. Methinks that hereafter impassable space shall no longer necessarily separate us from the intelligences of any of the worlds of immensity. Why shall not their liberated spirits on leaving their material abodes, come and claim kindred with us, and learn all concerning our little birth-spot, earth, and recount in turn all they know of themselves and the far-shining orbs where they began to be? In short, why may not myriads who shall pass from all the natal worlds that are into the next and the spiritual state, in the course of things, pour into our souls all they possess of thought, taste and sentiment, and we in turn pour back the same riches with delightful sympathy and increasing esteem?

Have I given too broad a view of the pleasures and pursuits of the future life? Is it improbable? Consider the nature of our minds; are they not immortal? Should we continue forever on this earth, we must at length exhaust its ability to impart new treasures to our capacities. Add our system of sun and planets, and there is a limit; add the thousand suns seen at midnight and their circling worlds, and there is still a limit; the thirsting spirit

would at length exhaust the fountains. The ever-progressive requires height and depth and expansion without bound. If the life-time is Eternity, the range must be a universe.

There is one eternal delight, a supreme joy, which I have not yet mentioned. It is the more intimate presence and communion of the common and paternal Source of blessing to all. With our souls shut up in these dark tabernacles, we see as through a glass darkly the proofs of his perfections. But when the vision of our spirits shall open where no veils of clay or shadows of night are, shall we not see the more Invisible as we are by him seen, and know as we are known? He is indeed with us now, we are encircled by his presence; but methinks that hereafter we shall be gifted with a new and infinitely delightful perception that we are reposing in his paternal bosom, and breathed upon by his holy and joy-giving spirit.

Go whither we will in the immensity of things to make our gatherings of knowledge, or our visitings of friendship, our Father is still with us, yet still beyond us in our own infinite journey. And however immeasurable may be

any delight we are yet to feel, there may be connected with it a delight still more measureless, that of the intimate presence and blessed communion of the all-pervading God.

Are the above views mere fancy, wild conjecture? Are they not rational inferences from what little we know of our immortal minds? They must be at least wanderings near the borders of truth.

CHAPTER XXIII.

DOES EVIL EXIST IN THE FUTURE LIFE? WILL IT THERE HAVE AN END?

It must be plain to all that some of the evils of this life will not enter the next. For instance, those arising from the perishableness of the body. This returning to the original dust, its necessities, its disorders and its pains, of course die with it. No small discomfort of the frame and uneasiness of the mind arise from the sensual nature; from excesses or deficiencies in its pleasures, or from toil and exposures to obtain them. These causes of unhappiness will not exist in the future if it be a purely spiritual state.

Much of the unhappiness of the present state springs from the gross selfishness of man in society. This selfishness arises, as before shown, mainly from the sensual nature and its pursuits. All the objects appertaining to the senses are limited, and desire cannot be fully supplied without competition. All these

outward causes of unhappiness are left with the body on earth. Fraud, theft, robbery, oppression, and all sorts of violence must cease. There cannot of course be the resentments, the dislikes, anxieties, and alarms which are thereby occasioned in this world.

We now come to a question on which there is more uncertainty and dispute. May not these circumstances of our earthly condition generate dispositions and confirm them into habits, which will continue hereafter with consequent unhappiness?

In answer to this we must in the first place consider the great truth we have all along had in view, that progress is one of the grand principles of the Creator's plan. We have seen how mankind have progressed from an ignorant infancy, from gross and fierce propensities onward toward a maturity. Although six thousand years are supposed to have passed, yet how large a proportion are still in a primary stage, and how very imperfect in character are the majority of the most advanced. The tendency of things is still onward, and doubtless will be, till the completion of God's present design in the world; but how very

slow will probably be the movement. In our view of the future decrease of evil in this state of being, a long, an incalculable period, was embraced in the compass of a chapter. In consequence of this brevity of treatise, it may seem to some that exceeding advances will be made hereafter in a very short time; that from the operation of the causes mentioned, evil will hasten out of the world. The future may seem like the distance between foreign and unvisited cities on a map. We do not fully conceive and measure the intervening space, as when actually travelling over the ground represented, and experiencing the tediousness of a tardy passage. I beg the reader not to let his mind leap thus rapidly from point to point in the cheering future, as has been necessary for the author's pen.

There will be one circumstance wanting in time to come which has operated most powerfully in the past; this is religious fear. I mean that dread generated through the senses and imagination, which has had such effect in restraining mankind in former ages. They are henceforth to be prevented from evil and induced to good by reason, and by a more

spiritualized conscience, together with the innate and everlasting desire of happiness. These motives, though in the long process sure, are slow and gentle in their operation. Sudden changes of character will grow less frequent as nature and Scripture become understood, and preaching in consequence loses its panic-striking power. Habit, early formed and inwrought as it is into the very nature, more generally resists all but violent influences. Look around on society as it is now. The evil habits of most cling to them as far as the grave. Religious and moral teaching does its good, and it is immense, in restraining rather than in improving, as has been sufficiently explained before. The new causes that are to come into operation, such as the true principles of education, and a general diffusion of intellectual tastes and pursuits—these will indeed do something more than restrain like fear, but they will not break up old habits and engender new ones by the convulsion of sudden revival, as is the case among some sects of religion, but their effects will be told by the stiller and smaller voice of gradual improvement from generation to generation.

The above considerations properly belong to a preceding chapter, but I have placed them here because they have an immediate bearing on the questions of this.

Now, since an exceedingly gradual progress is the order of things in this world, have we not reason to suppose that the same order is continued into the next? Will a separation from the body produce that very great change in the dispositions and habits of the mind which in many cases is certainly necessary to happiness? One part of the spiritual nature will without the least doubt be strictly progressive in the future, according to the law of cause and effect, the same as at present; that is, the understanding. Indeed the proper happiness of intellectual curiosity depends on progress from knowledge to knowledge. And this progress will depend on the previous discipline the intellect has received, and the advancement it has made. Acquisition and enjoyment will be proportioned as on earth. He is best prepared here for philosophical investigations and the treasuring of all knowledge, who has had the best training and been the longest accustomed to such pursuits. It seems to me that

this law of cause and effect will be hereafter. The intellect of the infant, the savage, or any civilized man, undisciplined and superficial in this life, may in the next continually go on, and grasp at larger and larger portions of the immensity of truth; but it is rational that in this point it must always be behind the spirit of Newton, who while confined to his clay, could so reach into the depths and up to the heights of the Divine creations.

Now will not the other part of the spiritual nature, the affections, which are more particularly the causes of happiness or unhappiness, be progressive likewise? Will they not be strictly bound by the great law of cause and effect which prevails universally in the material, mental and moral world, as far as we have observed,

Let us take as a first example one whom all agree to designate by the term good or excellent, in distinction from another sort of character. Suppose the benevolent, the delicately sympathetic, the meek man—the consistent, the full-statured Christian, to move from abode to abode, to travel from country to country. He carries his character and its consequent

blessings with him. The gentle affections with all their peace reign in his own bosom, and he infuses their spirit into others as far as actions, words, tones, looks and inward dispositions will do it. The world applaud and esteem, if they do not imitate.

Let the flesh drop away from this happy and lovely person by death, and he be admitted to the spiritual country, and the same character goes with him still. He is all ready for an unlimited extension of those qualities which so blessed him and others while on earth. He enriches and glorifies the common heaven of hereafter by the paradise he bears thither in his own soul. But he experiences nothing but what is the natural effect of a preëxisting and natural cause. Were he not happy as far as his affections operate, the order and harmony of God's universe would be broken through, and chaos begun.

Now consider a character entirely the opposite of this. There are the grossly selfish, the envious, the malicious, the cruel and the peevish. Take one to whom all but a part of these epithets apply. Suppose him to be selfish and peevish, or irritable from trifling causes.

He is a discomfort to others and even a greater one to himself. Change of place in this world does not change his character, and notwithstanding many religious, moral and intellectual influences, it continues the same. Let the flesh and its sensual pleasures and pursuits drop from him by death. Does his soul add a thornless paradise to the spiritual heaven? Can he who has so long been bound up in his own narrow self at once experience the joys of delicate sympathy, be as ready to embrace the universal family of departed spirits with his affections, as he who felt a kindly brotherhood toward all God's children on earth? Would the irritable disposition at once give place to the unbroken tranquillity of perfect meekness?

We occasionally meet with individuals who have formed such habits of moroseness that with all the light of reason and the promptings of religion, and with all the sweet influences of refined and gentlest society they are morose, unlovely and unloved still. They seem almost a distinct species in human character, as are thorns, thistles and nettles in vegetation. Will these in passing from this state to

the next become sudden and complete contrasts to what they were?

Should I advance the doctrine that the tenderly affectioned man would be miserable in the future in consequence of this very character, all would reply that the supposed effect would be such as the existing cause could not possibly produce, unless the constitution of mind should be essentially changed by Him who established it. Why now might not the same reply be made, should it be advanced, that there would be the happiness of tender affection in the soul while there existed in that soul not tender affection, but powerful causes operating directly to the contrary; or should it be advanced that these causes would not produce their natural and accustomed effect?

From what has been repeatedly said respecting the fact that bodily pleasures and pursuits terminate with this life, and their excesses also, some may infer that the consequences of these excesses will terminate here with them. I deem it not to be so. In the first place, intemperance disorders the intellect and disqualifies it for the pursuit and de-

light of knowledge in this life. It utterly unfits it for the clear and nice discriminations absolutely necessary in pursuing the more delicate and complex kinds of truth. Intemperance keeps its victim weak and ignorant here, and will not his faculty to acquire and his capacity to enjoy be proportionally less hereafter? Again, the man who has yielded to this vice has lost command over his passions as well as his appetites. Reason is at once overwhelmed, conscience is soon cast into the pit of sense, and if there is a predisposition to malevolent feelings, the soul's unruled, unwatched city is henceforth a miserable anarchy. Habit will give strength and stability to these turbulent propensities, and if the preceding reasonings are correct, the anarchy continues into the disembodied condition. All this is perhaps the effect of excess in the appetites; for otherwise reason and conscience might have kept their stations, and have strengthened the better nature against the inroads of evil dispositions, or have crushed them forever.

And may there not be hereafter other unhappy consequences of intemperance and all moral evil? Regret, self-abasement and re-

morse follow the departures from rectitude in this life, and why may they not continue into the next, and indeed as long as there is any cause of unhappiness remaining in the character? The present is connected with the future on earth, not only through great events, but through circumstances of the uttermost minuteness. And must not time be threaded to eternity by the same subtile filaments, unless a chaos or a chasm of nothingness yawns between the two? We all know that God's universe is as wonderful and as fearful in its delicate dependencies, as in its vast magnitudes and mightier operations.

I have thus reasoned respecting the existence of evil in the future, from nature, from that constitution of things in which is our daily experience. The volume of Scripture I leave each one to interpret for himself. I shall neither quote nor conjoin texts in proof of the foregoing inferences. To me it is most clear and decided in its confirmations. I have before shown that one great purpose of the Christian dispensation was to reveal a future, that a painful retribution therein might also be revealed as a terror to evil doers, and an indis-

pensable means of safety to mankind. Thus much must suffice in respect to Scripture evidence of the existence of evil hereafter.

We now come to a question concerning which the sacred writings properly interpreted, give, I believe, no definite answer. Will evil at length have an end in the life to come?

Hope fain would answer; she trembling soars, and catches a glimpse of the throne of Mercy, but is obliged to descend with no certain tidings. Reason, in my view, can make the only reply to this question, possible for us to receive. But she must be released from the theologic chain with which she has so long been bound. She must mount above the mists of the world's morning by which she has been so long blinded and chilled, or she remains dumb for want of thought; and fear and fancy must still be our only instructers.

In the first place reason tells me that the soul, the soul of the evil as well as the good, is progressive in the future toward a happier and happier condition. The notion that an eternity of misery, years to the end of which Omniscience cannot count, is the consequence of a brief life on earth, I cannot possibly be-

lieve. All I know, all I feel, cries out against it. I regard the preacher who proclaims the doctrine as I should a person seriously affirming that the mountains of another planet stand with the tapering point to the globe for a foundation, and the ponderous granite and vast dimensions of the other extremity poised in the sky. I should suppose him to be ignorant of the exact proportions and all-pervading harmony of the Creator's works, and of course as no trustworthy teacher of his wisdom and truth.

After this series of reasonings, now about to terminate, after such an unbroken succession of cheering views of man and Providence, I could as soon believe the green earth to be ashes, the shining sun a ball of darkness, the Infinitely Good an Infinitely Bad being, as believe that evil will have no end in the next life, simply in consequence of its existence through this.

But besides the general inference from Divine wisdom and goodness, as manifested by the preceding inquiry into his works and providence, there are strong arguments in particular.

In the first place the soul's unquenchable thirst for happiness will be an ever-goading stimulus impelling it to rush beyond and rise above all hindrances to the great end of being.

The infant ignorance, and the peculiar wants, pleasures and pursuits of this life are the principal causes of the moral evils that afflict it. But notwithstanding these evils, the enjoyments most valued by the great mass may still be possessed, so that the desire of happiness is not particularly effectual in preventing or curing bad dispositions. We have good reason to believe that it will not be so hereafter. The peculiar condition, pleasures and pursuits will not tend to cherish evil propensities, but on the contrary to eradicate them.

The reader will now please to have in mind the views given in the last chapter. They were expressed perhaps with a rhetorical glow less clear and conclusive than a more cool and protracted argument; yet the principal facts proposed to the inquirer remain the same. No one can rationally doubt that we shall progress in knowledge and affection hereafter;

and that there will be a social happiness resulting from an interchange of ideas and sympathies.

It will be recollected what was found to be the probable tendency of a general prevalence of intellectual tastes and pursuits on the character and happiness of mankind in this world. I must however hazard some repetition. There can be naturally no jostlings, overreachings, thefts and robberies in the accumulation of knowledge. There may be rivalry in respect to some tangible prize or external show of distinction, but this is separate from the essential object of pursuit. Were all the objects of earth or the material universe to be allotted to the possession of different individuals, each recipient could have but a part, and a part which no other recipient could possibly have. But in respect to the ideal resemblances of these objects, as it regards the material elements below and above transferred to the mind, each individual may receive the whole. The entire universe may be intellectually possessed by all the rational myriads of all its worlds, should they spread million after million through immensity. How then can the

bad dispositions arising from this world's ignorance, sensuality and selfishness, be cherished by the unexcluding pleasures and pursuits of the future state? They tend rather to eradicate whatever vestiges may still adhere to the soul. On earth, the harder our neighbor toils for the riches of thought and the more he acquires, the more has he to communicate, enriching us without impoverishing himself. So in the future life it must be the same. The circumstance that our fellow immortal imparts to us his undiminished treasures, and receives from us in return, will serve, as previously intimated, to bind us together in the everlasting links of pleasant remembrance. There will be a constant tendency to self-forgetfulness. The soul, however wedded to the pursuit of knowledge, will be still more wedded to the pursuit of the affectionate, the generous, the magnanimous. For it is these feelings which are the purest, the inmost essence of happiness. Without them, the heaven of the soul filled with the riches of knowledge, would be but an external array of the beautiful and the grand; the quickening, joy-giving Divinity would not be there.

Now as the soul has no peculiar pleasures in the spiritual state, to make it remain contented in its evil condition, and it is not its nature to rest in an entire absence of enjoyment, what shall hinder it from exerting all its energies to overcome the inward obstacles, and to struggle its way up into the free and happy heaven that is waiting to receive it?

This view supposes that all will be admitted to the same common abode in the spiritual state, as they are in the earthly. The opinion that the wicked delight to cleave only to the wicked in the future, thus increasing each other's wickedness and misery, is without foundation. It may be so in this life indeed, but the motive is not to do evil for evil's sake, not to suffer evil, but to enjoy what they fancy to be a good. Debauchees, thieves, and pirates herd together here, because in the peculiar pursuits in which they seek their pleasures, they can promote each other's object. But these pursuits and pleasures will not go with them hence, and will they herd together for mutual misery when the bond of their union is broken? They will desire happiness and they will still seek it, and where shall they

seek it but in the employments and enjoyments peculiar to the spiritual state, and of course in the society of the good? And will the good turn away from them, debar them from communion? If this were possible, it is not in the least probable. Look at the state of things in this world; here all classes are commingled. The common Father inculcates love, the common Saviour set the example. He sat down at meat with the vile, and his compassion was common toward all. The heavenly model begins now to be imitated. The "stand off, I am holier than thou" is passing by — is an utterance growing indistinct in the distance, to be at length heard no more. Philanthropy is stooping with a tear instead of a frown, to feed the hungry and cleanse the filthy in soul. Shall the regions of spiritual light, felicity and pursuit, be behind the still sensual and selfish earth in tenderness and beneficence?

If the several conclusions of these pages are correct, charity to the wretched soul here below will not be a trembling obedience to the command of God and Christ merely, as it has hitherto been, while the heart has been reluc-

tant; it will be the spontaneous flow of the affections, a compassion which cannot be helped, as is the case in sickness and pain which could not be foreseen or prevented.

In the course of this work we have seen that moral disorders of mankind arise from the great constitution of things, from the condition in which man commences his existence, and from the circumstances that influence him as he proceeds. This condition and these circumstances are the appointment of God. For the accomplishment of the Divine plan of happiness by gradual and harmonious progression, the unhappiness thus generated continues into the future. Among the destined remedies of evil, is the fraternal sympathy of soul toward soul, the aid of the pure to the impure, of the free to the enslaved.

If this view be the truth, the destined remedies will be applied as certainly as that any of God's angels of mercy ever performed his will. The suffering soul will at length understand the philosophy of itself and strive for freedom and blessedness according to its burning desire. The fraternal spirits will perfect themselves in love like as their Father in

heaven, and henceforth be blessed with a more Godlike felicity in the everlasting gratitude of the rejoicing soul whom they shall have aided to final and glorious triumph over the dominion of evil. Let it be remembered that I do not specify, indeed I cannot possibly imagine, the term of bondage in the future life. It will of course differ in different characters. My argument points only to the termination of evil at last. I am thoroughly persuaded however that the end will be accomplished by slow progression. No more Sinais are to utter miraculous thunder to this world, no more Messiahs to announce in terrific metaphor, a doom of fire to the wicked, but they are left to the slow purification of gentler but steadier motives. So also hereafter, I cannot conceive that salvation is to be worked out with fear and trembling, but it is nevertheless to be *worked out;* and all philosophy as well as revelation is crying out to a yet sensual, and selfish, and indolent world, UP AND BE DOING.

I have now accomplished, though very imperfectly, the plan proposed in this work. Let the reader now please to recur to the premises with which we set out. With these

under his eye, let me ask the following questions. Is not evil the inevitable result of the great arrangement of things? Is it not the occasion of exceeding good—one of the great contrivances of the universe whose end is happiness? And does it not appear that evil will gradually pass away by Divinely established and surely operating means, so as to leave the good unmixed with the evil, happiness eternal and progressively perfect? Are these questions answered by the reader's convictions, in the affirmative? Then evil originates with him to whom the darkness and the light are both alike, the night shining even as the day, of whom, and to whom, and through whom are all things.

The question is now asked, why should the Creator thus constitute human nature, why thus accomplish his ends? Because I believe that the method he chose was the best within the choice of Omniscient wisdom. Why did he not let the noble tree down full-made, from above? Because it was better to create it with its root but a point set in earth and in darkness, with energies concealed in this root and the surrounding gross elements, to send up toward heaven the stately form and foliaged

magnificence of this queen of the verdant realm.

It is thus with human nature. And will not the end be far more happy and glorious in consequence of the peculiar means? There is a foretaste of heavenly felicity in the very contemplation of the wonderful contrasts. From infant weakness, ever-growing power; from miserable pain, perfect and endless enjoyment; from a dark earthy atom, the soul's rise and expansion into a universe of light!

NOTES.

Note I. page 43.

A DISTINCT chapter has not been assigned to two principles of unhappiness, Sorrow and Fear. Their importance is plainly implied in almost all these views, and the great use of the latter emotion in some cases is distinctly presented; a more special consideration therefore was not deemed necessary, although it would have given a show of greater completeness to the work. The omission perhaps, better not have been made; but as it cannot now be supplied in its proper place, a few words here subjoined must suffice.

"Sorrow is the uneasiness or pain of mind which is produced by the loss of any good, real or supposed, or by disappointment in the expectation of good." Were it not for this in prospect we should not sufficiently exert ourselves to preserve valuable sources of happiness; and we should not be sufficiently active to make up for any privation which has taken place.

Without this, infirmities and wants would be far more limited in the important effect considered in Chapter VII.

Without this, we should not duly reflect on our own misconduct, and be led to improve. Remorse would lose one of the principal elements with which it disciplines the character.

By its absence the intellect would be sluggish, the heart unsympathetic, the body inert, and the grosser propensities unrestrained to a degree altogether inconsistent with the purpose of our existence.

"Fear is a powerful emotion excited by the expectation of evil, or the apprehension of impending danger."

Were it not for this, bodily pain would lose much of its power to deter us from self-injury or any danger. In peculiar cases of peril we should not be sufficiently active to put ourselves out of its way. The same principle of safety operates when any kind of possession is endangered.

A less violent but more frequent and lasting form of this principle is what is commonly called anxiety. This is a useful prompter to vigilance in the care of our persons and whatever we hold valuable.

Again, without fear, the prospect of just resentment and of the threatned punishments of human and Divine authority, would lose much of

its effect. In a word, no one can doubt that this emotion, however painful, is a principle which human nature could not safely be without. Man would be a mystery far more dark and gloomy, by its absence.

Note II. page 45.

It is worthy of remark and of devout admiration, that bodily and mental infancy are exactly proportioned to each other. Were we to enter on existence with little and helpless bodies, but with knowing, widely inquisitive and anticipating minds, how miserable should we be. We should be continually wishing to do beyond our strength and to obtain beyond our reach. We should add unspeakably to the trouble of others, and still be wretched with ungratified desire.

Did we start with mature body, but infant intellect, the consequences would be calamitous. We should have the strength to run abroad and fall into all sorts of danger. We might taste the poisonous plant, take up the venomous reptile, and become victims to the beasts of prey. We might rush over the precipice, or plunge into the water unconscious of danger. Fancy a little child suddenly transformed by miracle to adult dimensions, his understanding as before, and how quickly would he come to injury and death.

Note III. page 101.

This is not an exaggeration; the experiment I believe has been tried. The late Dr Cornelius informed me that he brought Elias Boudinot, a savage, from the wilds of the West, and put him in the way of instruction; and what is he now? If report speaks right, an honor to civilization.

This is the age of philanthropy. She travels to the ends of the earth and penetrates the darkest recesses seeking her objects. The time will come, I confidently trust, when she shall take the barbarian at the dawn of life, educate him through his youthful morning in all useful truth, and send him back to spend the day of his manhood in persuading the old, and in disciplining the youth of his native tribe to the elevated and various happiness in which he rejoices himself. Or else she will go thither herself and erect institutions with her own hands, where hundreds at once, instead of one at first, may receive the blessings of education.

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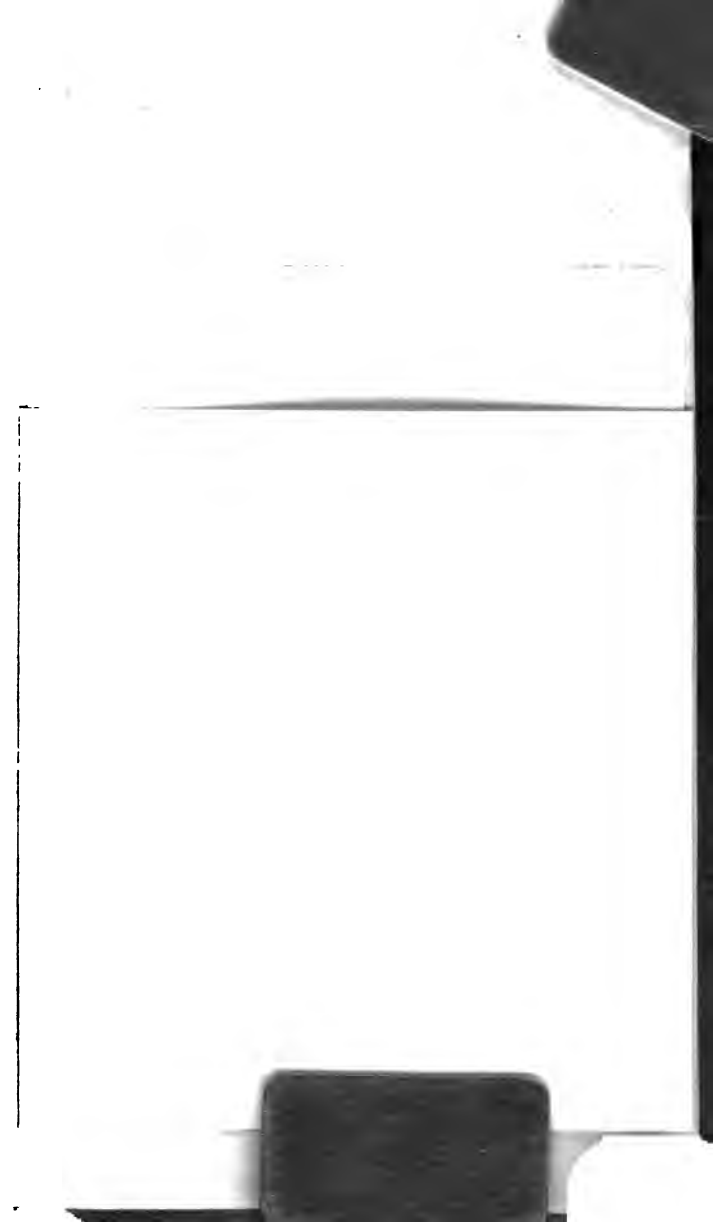

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